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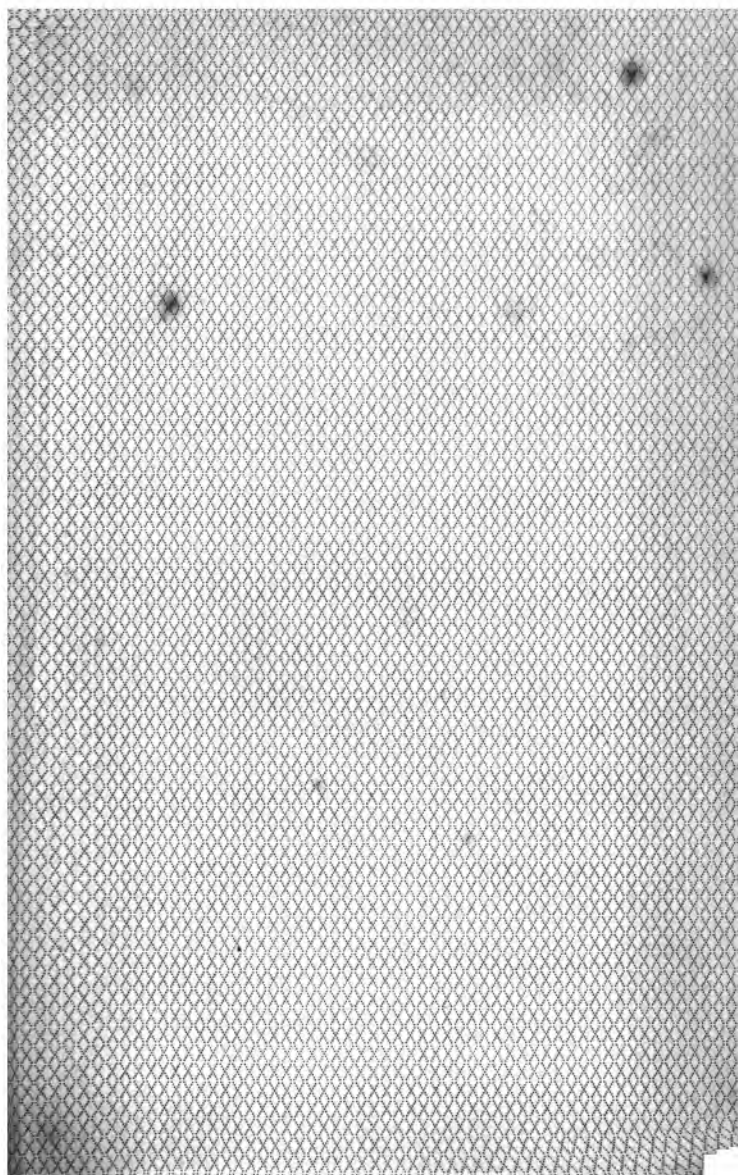
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ANCIENT HISTORY.

INTRODUCTION.

1. THE early history of mankind is necessarily obscure, because there were not at first the means of recording events in writing. Even when men attained this power, they did not possess in any great degree that gift of mind which enables a writer to distinguish truth from falsehood. The history of all nations, therefore, commences with a narration consisting mainly of fables. In modern times, the character of these narrations has been seen with tolerable clearness, and some success has at the same time been attained in distinguishing the amount of truth mixed up with them, or resting at their bases. It is generally found that they have been suggested by national vanity, or by mere reflection on what was considered probable.

2. In the absence of written records, men of learning and science in modern times have made endeavours by other means to ascertain some particulars of the early history of the world. It now fully appears, from the researches of the geologist, as it formerly did from the Bible alone, that the origin of man upon the earth was a comparatively recent, though still remote event. The inferior animals preceded our race, and man did not appear till the surface had passed through various changes rendering it suitable for his dwelling. The ethnologist, who studies the history of ancient nations through the medium of their physical peculiarities and their languages, now, in like manner, announces, as the result of his inquiries, the great probability, altogether independently of Scripture, that the race sprung from a single pair, and that from one primitive centre the most distant parts

of the earth have been colonised. As yet, however, no one has been able to calculate with any precision the antiquity of the human race. It has been customary, indeed, to assign to the creation of man a date rather more than four thousand years prior to the birth of Christ. This, however, is only done by adding up the ages of the patriarchs, as given in scriptural narrative, and it appears that these are very differently given in different versions. There is, therefore, no certain light afforded by Scripture on this subject.

3. Archæology, or a scientific study of the tangible monuments of early nations, has of late been furnishing us with some valuable deductions respecting primitive history. It appears as if there were but one history for every separate people. All were at first rude, illiterate, and unacquainted with the use of metals. Men made implements and weapons from flint, stone, bone, horn, and other readily-available substances. They were thus able to supply themselves with food by hunting and fishing, in addition to the flocks and herds which naturally fell under their care. They subsequently discovered, or were instructed in, the use of metals; copper, tin, gold, and silver, being among the first in use, because these are found in the state most suggestive of the ends to which they may be applied. Out of the first two, bronze was made of sufficient hardness to be serviceable as swords and spears. Ornaments of gold were also fashioned in abundance. In a later and distinct age, iron came into use. In some parts of the earth, the Stone Age, as it is called, had passed away long before the dawn of written history. In others, as in the South Sea Islands, we see it still in existence. In some, there is no written record of even the second or Bronze Age, iron having there come into use before men had begun to chronicle events. It may be remarked, however, that the first glimpses we obtain of early Greece through the pages of Homer represent it as passing through the Bronze Age. Many circumstances may be supposed to have favoured or retarded the progress of nations in these respects. Above all, an isolated situation would tell in keeping them long in a simple and rude state.

4. Diligent efforts have been made to construct a probable chronology from an estimate of the time that a nation would require to advance from a rude to a civilised condition. But the result, as in other forms of investigation, amounts to little more than reasonable conjecture. In these circumstances, the historian can only state the general fact that above 2000 years before the birth of Christ, the greater part of the known world was covered by a population of human beings, the pro-

genitors of those who now exist, and essentially resembling them in their features and habits. The biblical narrative, as well as the general tradition of nations, point to the great continent of Asia, and especially to its western region, as the scene of the earliest human activity, whence mankind were diffused over the rest of the earth. But at the period when history properly commences, this process of diffusion or colonisation must be regarded as having been, in a certain degree, completed; and Europe and Africa, if not also America, as having received, no less than Asia, their complement of inhabitants—not distributed equally over all parts, but more densely wherever the conditions of soil and climate were most favourable to subsistence.

5. Proceeding from this general statement, the first circumstance recognised by the historian is the subdivision of the primitive population into certain leading sections, according to the marked differences which distinguished them from each other. Ethnologists attend chiefly to three important differences between nations: these are, difference of physical type or conformation, difference of language, and difference of intellectual and moral peculiarities. Examining mankind as a whole with reference to these three modes of difference, ethnologists and historians have generally agreed to consider the human race as divided into three leading types or varieties, as follows:—

I. THE NEGRO OR ETHIOPIAN VARIETY, the native region of which is the continent of Africa, south of Mount Atlas. Members of this variety of the human species are distinguished by their black complexion, crisp or woolly hair, long narrow skulls, retiring foreheads, and projecting jaws. Their languages are what is called agglutinate; that is, they indicate the grammatical relations of words not by inflections so much as by joining monosyllabic words together. This variety of mankind has not yet exercised any considerable influence on the history of the world. Negroes, however, are hardy, industrious, docile, and generally affectionate; they are susceptible of cultivation; and there have been many instances among them of considerable intellectual power.

II. THE MONGOLIAN VARIETY, overspreading eastern and northern Asia, Polynesia, and America. The physical characteristics of this variety are a yellow complexion, varying in tint from almost white to almost black; straight, lank, dark hair; broad square skulls; flat faces, somewhat of a lozenge shape, owing to the projection of the cheek-bones; and narrow oblique eyes. Their languages have no proper grammatical inflections. They have exercised a considerable influence on civilisation, but chiefly of a material kind, by means of

invasions and warlike migrations, to which the nomadic life which most of them lead, at least in Central Asia, appears to addict them. The highest progress attained by this variety is exhibited in the instances of the Chinese and Japanese nations, both of which belong to it.

III. THE CAUCASIAN VARIETY, whose native seats are Western Asia, Europe, and Africa north of the Atlas chain, but which has distributed itself over all parts of the globe, and is that from which the British races have sprung. The external marks of this variety are a white or moderately dark complexion; hair fair or dark, but never woolly; round or oval skulls; upright faces; and high foreheads. As the variety, however, includes all that portion of the human species whose influence in history has been most powerful and continuous, and as it presents within itself considerable differences, it has been found necessary to subdivide the nations that compose it into two great groups:—(1.) *The Semitic or Syro-Arabian Group*, comprehending that cluster of nations represented by the Syrians and the Arabians, whose native settlements are in the tract of Western Asia (part of Africa included) which lies between the Tigris and the Nile in one direction, and the Mediterranean and the Indian Ocean in another; (2.) *The Indo-European or Japetic Group*, extending in a vast line from the great Indian peninsula on the east, westward through Persia, and across the whole area of Europe from the Caspian and Black Seas to the Atlantic and the German Ocean. Both divisions of the Caucasian variety have performed a conspicuous part in the general history of the world.

6. How these distinctions of race and character among the inhabitants of the earth arose, whether by the operations of climate and other physical circumstances gradually altering the original type, or by other and less gradual agencies, cannot now be decided. At the earliest period, however, to which history can go back, the distinctions were as marked as at present—Africa then as now being the home of the Ethiopian or negro, Eastern and Central Asia the home of the Mongolian, and Western Asia and Europe the home of the Caucasian variety, of the human species. So long, however, as men, whatever be their type, exist only in a rude state of diffusion in tribes or families, they present no materials for history; the task of the historian begins properly only at that point when, in the midst of the scattered population of the world, certain social aggregations or masses, called Nations, made their appearance, living in definite localities and under regular forms of law and government. By what means such natural consolidations were first

formed among mankind is unknown. Some, proceeding on the supposition that the social instinct which is innate in man would first operate on a smaller and then on a larger scale, gradually knitting individuals closer and closer, have traced the process of social aggregation through the successive stages of the *family*, and the *clan* or *tribe*, before it reached the full stage of the *people* or *nation*. Others, attending more to the external circumstances on which human beings are placed, have indulged in a variety of other speculations—as that men would first inhabit the mountain-tops and then descend into the valleys; that they would first inhabit rich lands on the banks of great rivers, and thence spread over the adjacent plains; or that men would first follow the occupation of hunters and fishers, next rise into the superior condition of shepherds and cattle-rearers, and lastly attain the settled and agricultural life, which gives birth to cities, markets, and all the appliances of civilisation. There is truth in all, or at least in some, of these speculations; but they are not to be relied on too implicitly. All that can be correctly stated is, that certain external circumstances of soil, climate, and geographical position in the neighbourhood of small seas or navigable rivers, co-operating with certain internal faculties and desires peculiar to some portions of the human race, occasioned the rise, at an exceedingly early period, of a few national societies or aggregations, distinguished for their progress in knowledge and culture, while the rest of mankind remained comparatively rude.

7. The nations which first come on the stage of ordinary history are partly Semitic and partly Japetic, and they appear under the various names of Egyptians, Arabs, Assyrians, Hebrews, Phœnicians, Medes, Persians, and Lydians. All these flourished in ancient times, and still generally exist in a modified form in the south-western region of Asia, and the adjoining parts of Africa. Many centuries before Christ we see these nations existing simultaneously or successively, each pursuing a career, and building up a polity of its own; we see them, though mutually averse and in some degree isolated, acting and reacting on each other, in commerce and in war; and at length (525 B.C.) we see them subdued by one of their number, and forcibly united into a great whole, called *the Persian Empire*.

8. The formation of this empire is a most important epoch in the history of the world. Till that period the chief ancient nations on which the interest of history is concentrated existed separate and apart; and the historian, in tracing the progress of civilisation, has to pass from the one to the other as occasion

requires. At the date of the formation of the Persian Empire, however, the scattered lines of interest are collected into one main thread; and from that time history pursues a regular and continuous course. For two centuries the Persians remained masters of the Oriental world, so that their history during that period virtually includes whatever is general in the history of the most famous ancient nations; then the supremacy of the world was assumed by the Greeks, who extended the area of civilisation beyond the Persian limits, and the history of whose empire conducts the human race onwards for about two centuries more; the Greeks, in their turn, were superseded by the Romans, who extended the area of civilisation westward as far as the Atlantic, and ruled the known world for five or six hundred years; and, lastly, the Roman Empire itself was dissolved, and gave place to the arrangements of modern society. Under the general name of ANCIENT UNIVERSAL HISTORY, therefore, which includes all that was transacted in times prior to the dissolution of the Roman Empire (476 A. D.), there are properly comprehended four distinct eras—namely, *the Primeval Era*, extending from the earliest times, and embracing the separate histories of the ancient nations as they successively appeared, down to the establishment of the Persian Empire, 525 B. C.; *the Persian Era*, which extends over the whole period of Persian domination—that is, from 525 B. C. to 330 B. C.; *the Grecian Era*, which extends from 330 B. C. to the establishment of the Roman power in the East, 90 B. C.; and *the Roman Era*, which extends thence to 476 A. D.

9. Of these four eras of Ancient History, only the first two fall within the scope of the present work, the design of which is to trace the history of the ancient world as far as the rise of the Greek and Roman supremacies. Of certain nations, however, such as the Indians and the Chinese, our account will be brought down to a period much more recent—partly because, as these nations were not permanently included in any of the great successive empires along which we measure the march of history, our knowledge of their ancient condition must be mainly derived from observation of their condition at present; and partly because they are properly to be regarded as fragments of antiquity protruding into modern times. On the other hand, the growth of the Greek and Roman nationalities, from their infancy to their maturity, though chronologically included among the events of the primeval and Persian eras, will not be directly comprehended in our scheme; these nations, and all pertaining to them, being subjects of separate special histories.

10. In order to accomplish, without confusion, the design of the present work, we shall divide it into three parts. In Part First is presented a compendious account, individually, of the various ancient nations which were ultimately included in the Persian Empire, commencing with the earliest times, and ending at the date of the formation of that empire. In Part Second is traced the history of the Persian Empire from its commencement to its close, and also continue the history of the various Oriental nations that had been included in it during the subsequent period of Greek and Roman rule—thus connecting the general history of the East in a more particular manner with Greek and Roman history. Lastly, in Part Third, a survey is given of those portions of the ancient world which were not included in the Persian Empire—ascertaining, as far as possible, their primeval condition; noting the nations of any eminence that had thus early appeared in them; and giving a summary of the known history of these nations, either to the time of their fusion with the Roman Empire, if that event befell them, or till recent times, if they escaped that fate.



PART I.

HISTORY OF ANCIENT NATIONS ULTIMATELY INCLUDED IN THE PERSIAN EMPIRE.

THE EGYPTIANS.

11. Scripture, and the general testimony of both ancient and modern inquirers, assign a priority in civilisation to the Egyptians. The seat of this people was the long, narrow, winding valley through which the Nile flows on its way to the sea, leaving a rich strip of arable land on each side. The breadth of the valley is in some places ten miles, in others less than two. The limit of ancient Egypt towards the south was at the First Cataract—a distance of nearly six hundred miles from the Mediterranean Sea, into which the waters of the Nile are discharged. Ancient Egypt consisted of three parts: Upper Egypt, which included the course of the valley between the First Cataract and the site of the ancient Hermopolis; Middle Egypt, which extended from this point to the point where the Nile separates into branches; and the Delta or Lower Egypt. Following the rocky course of the Nile above the First Cataract, the traveller arrived, after a journey of 800 miles, at the famous Ethiopian state of Meröe. Between Meröe, therefore, and Upper Egypt, there intervened an extensive debatable land or valley of communication, through which the Egyptian kings had to pass ere they could invade Meröe, and the Ethiopian kings ere they could invade Egypt.

12. Egypt, in its middle part, is environed by hills, in

which are limestone, slate, and quartz; and in Upper Egypt there are extensive quarries of that peculiar species of granite called syenite. This granite is more abundant on the eastern side of the Nile; on the same side of the river are also found some kinds of precious stones, as well as mines of iron and copper. From the valley of the Nile as well as from the rich soil of the Delta, the inhabitants derived abundant supplies of grain. The fertility of the soil was caused by a remarkable circumstance. As rain seldom falls in Middle or Upper Egypt, the country would have been scorched and fruitless but for the periodical overflow of the Nile. This overflow takes place annually till the present day. Towards the end of June, the river rises above its ordinary level: swollen by the heavy rains which then begin to fall in the mountains of Abyssinia, the increase continues till October, when the whole valley is flooded. The inhabitants watch the rising waters with anxiety; for should they not attain their usual height, the irrigation would not be complete, and the consequence might be a famine. Should they, on the other hand, rise one or two feet above it, the higher spots would be covered, and flocks and habitations would be swept away. After October the waters begin to sink; and at length, towards the end of November, they regain their original channel, in which they remain throughout the winter, and till the next summer solstice. As the river subsides, it leaves on both banks a deposit of rich brown mud: in this the husbandmen sow the seed with scarcely any preparation; and in a few weeks, subjected to the strong sun of Egypt, it yields a luxuriant harvest. December, January, and February are the verdant months. As the heat continues, however, the soil becomes baked and cracked, except where watered by artificial means; clouds of light dust are blown about by the winds; and the whole country assumes a desolate and rusty appearance under a blue and cloudless sky.

13. Besides abundant crops of wheat, barley, beans, and other articles, Egypt yields many fruits and vegetables of use as food. The wheat of ancient Egypt was a heavy and nutritious grain, celebrated in the times of the Romans over the whole of the Mediterranean countries; and her flax

and linen were prized from the earliest periods. Peculiar to Egypt also was the papyrus, or paper-plant, which grew in the marshes of the Delta. The animals of Egypt likewise distinguished it from other countries. Besides the cow, the sheep, the goat, the camel, the dog, cat, and a few of the ordinary wild animals of Northern Africa, there were a variety of rare river animals; among these were the hippopotamus, the crocodiles and alligators of the Nile, and the famous ibises or serpent-eating birds.

14. Fertility of soil, with abundance of food, leads to density of population. In ancient times Egypt gave subsistence to a large number of inhabitants. The Egyptians, who called themselves *Cham* or *Chemi* (the name *Egyptians* being of Greek origin), and who were called *Mizraim* by their neighbours the Hebrews, were of a tawny or bronze complexion, sometimes approaching to black. They combined the characteristics both of the Semitic or Syro-Arabian, and the Japetic or Indo-European races, mixed also with an infusion of the negro or Ethiopian element. In shape they were tall and muscular, and their countenances were generally handsome. The beards of the men were shaved; and the custom of wearing wigs, or at least bushy hair on the head, seems to have been universal. Perhaps the wigs served the purpose of turbans, and were worn to shelter the head from the sun. The Egyptians employed a language of which the Coptic tongue, spoken in modern Egypt, is believed to be a relic, though modified by Arabic and other languages, and also long centuries of degradation. The modern Egyptian, personally, is by no means a pure descendant of the ancient race who dwelt in the country.

15. Although inhabiting a strip of country 600 miles long, and gathered chiefly into an immense number of distinct cities and villages, scattered at intervals along its narrow extent, the Egyptians, from the date of their first appearance in history, seem to have constituted a single united nation, living in strict subjection to a fixed system of rule, in which the ostensible governor was a king, designated *Pharaoh*; but the real governors were a caste of priests, diffused through the population, and possessing settlements and temples along the course of the Nile. As

these priests virtually nominated the kings, their dissensions were the frequent cause of revolutions ; hence in Egyptian history we find a succession of dynasties of longer or shorter duration. The dynasties were named by subsequent historians after the cities from which they had proceeded: thus the kings who were natives of Thebes or Diospolis, the capital of Upper Egypt, were called Thebans or Diospolites ; those who were natives of Memphis or Moph, the capital of Middle Egypt, were called Memphites. Other towns and cities of Egypt, such as This and Sais, had also occasionally the honour of giving a dynasty to the country ; and sometimes a foreign invader was able to displace the native Pharaohs, and become the first of a new line of kings.

16. The Egyptians reckoned twenty-six dynasties of their kings previous to the year 525 B.C. First, in the beginning of time, they said, their land was the abode of gods and heroes: then came Men or Menes, a native of This, the founder of the Egyptian state, and the first king of the human dynasties. In his reign the whole of Middle Egypt was a marsh, and the Delta was still a part of the sea ; so that only Upper Egypt or Thebais was habitable for men. By diverting the channel of the Nile a little to the east, Menes effectually drained Middle Egypt ; and in the course of ages the mud of the Nile, accumulating at the mouths of the river, formed the Delta. On the land which he had rendered habitable, Menes built the city of Memphis, near which he formed a lake communicating with the Nile ; he also erected in the city a magnificent temple. The date of the reign of Menes, as fixed by the Egyptians, corresponds with the year 5702 B.C. Modern historians, proceeding on the supposition that he was a real personage, strike off upwards of two thousand years of this reckoning, and place him about the year 3643 B.C., at which time they imagine Egypt may have been commencing its existence as a state. It is, however, not unlikely that Menes was merely a mythical personage, a creation of the Egyptian imagination, as Romulus was of the early Roman writers. It has been suggested that he was only a type of the commencement of civilisation—the personification of an idea. The tradition, however, that in

his reign the greater part of what now constitutes Egypt was a marsh, is worthy of attention. There seems no reason to doubt that the country which lies between the Mediterranean and the northern extremity of the Red Sea, has in the course of time undergone great changes; and that the Delta was a formation of the Nile, was a common belief in ancient times. It is therefore warrantable to conclude that Thebais, or Upper Egypt, was, as the ancient tradition represents it to have been, the earliest seat of Egyptian civilisation; and this conclusion accords with another tradition, which represents the Egyptian civilisation as having descended the Nile from Ethiopia.

17. Assuming that the Egyptian state was founded, as the Egyptians themselves believed, by Menes, recent scholars have divided the subsequent course of Egyptian history under the Pharaohs into three periods—the *Period of the Old Monarchy*, extending from the supposed date of Menes to the invasion of Egypt by a race of foreign conquerors called the Hyksos or Shepherd Kings, which event took place, it is computed, sometime between 2700 B.C. and 2000 B.C.*; the *Period of the Middle Monarchy*, extending from the invasion of the Hyksos to their expulsion about 1600 B.C.; and the *Period of the New Monarchy*, extending from the expulsion of the Hyksos to the Persian conquest. In the confused state of Egyptian chronology, the duration of the three periods cannot be stated with any certainty; but the fact that there were three such periods in ancient Egyptian history, recognised as distinct by the Egyptians themselves, seems to be fully proved.

18. *Period of the Old Monarchy.*—This monarchy embraced, according to the Egyptian reckoning, a series of twelve native dynasties. The first dynasty consisted of eight Thinite kings, including Menes; the second consisted of nine kings, also from This; the third and fourth were Memphite dynasties, and included nine and eight kings respectively; the fifth dynasty consisted of eight kings from Elephantine; the sixth consisted of six Memphite kings;

* The Chevalier Bunsen, in his recently-published work "Egypt restored to her Place in Universal History," fixes the date at 2568 B.C.

the seventh was a kind of interregnum, during which seventy Memphite chiefs held the sovereignty for a day each; the eighth dynasty contained twenty-eight Memphite kings; the ninth and tenth dynasties were from Heracleopolis, and contained nineteen sovereigns each; and the eleventh and twelfth dynasties were from Diospolis or Thebes, and contained sixteen and seven kings respectively. The entire number of Pharaohs contained in the twelve dynasties taken together was reckoned at 199, the names of most of whom are still preserved, with the lengths of their reigns, and a few particulars respecting the most remarkable of them. Thus Athothis, a Pharaoh of the first dynasty, and the son of Menes, was said to have been a great physician, and to have left anatomical books; Kaiechos, a Pharaoh of the second dynasty, was said to have introduced the worship of the Bulls Apis at Memphis, and Mnevis at Heliopolis; in the reign of Nephhercheres, a monarch of the same dynasty, the Nile was said to have flowed eleven days mixed with honey; his successor, Sesochris, was said to have been five cubits three palms in height; Tosorthrus, a Pharaoh of the third dynasty, was believed to have introduced the use of polished stones in building, and to have encouraged the practice of hieroglyphic engraving on monuments; Suphis, a Pharaoh of the fourth dynasty, was traditionally reported to have been the builder of the largest of the Pyramids, commonly called the First Pyramid; Mencheres, one of his successors in the same dynasty, was said to have built the Third Pyramid—the second of these stupendous monuments being attributed to Shafre or Chefren, one of his relatives, who, however, was not a Pharaoh; in the sixth dynasty, a Pharaoh named Phiops or Apappus was said to have reigned exactly a hundred years; the same dynasty was said to have contained a queen-Pharaoh, named Nitocris, a woman of ruddy complexion, and of great beauty and talent, to whom some authorities attributed the building of the Third Pyramid, assigned by others to Mencheres; Achthoes, a Pharaoh of the ninth dynasty, was said to have been the most atrocious of the Pharaohs, and to have been

killed by a crocodile; and the twelfth dynasty was said to have contained two illustrious sovereigns—Sesostris, a great conqueror, who carried the arms of Egypt into Asia, and as far as Thrace, erecting everywhere memorials of his victories in stone; and Ammenemes, who built the celebrated Labyrinth.

19. On the whole, little can be stated with certainty regarding the events of the Old Monarchy. It is not even determined whether the twelve dynasties that composed it were represented to have been strictly successive, or whether some of them were not regarded as contemporaneous governments in different parts of Egypt. The scanty particulars, also, recorded of the more celebrated Pharaohs, as well as the very names of some of the Pharaohs, have a mythical appearance. Hence some have contended that the whole list of the Pharaohs of the Old Monarchy is purely imaginary—mere names of old Egyptian legend, as Prometheus, Œdipus, Danaus, Hercules, &c., were of Greek legend. Investigations into the hieroglyphic inscriptions on Egyptian monuments, however, seem to be dissipating this conclusion, and shewing that the native traditions of the Old Monarchy rested on a basis of reality. Thus the names of many of the alleged Pharaohs of the Old Monarchy, from the fourth dynasty downwards, have been recently identified with names still actually existing, in hieroglyphic characters, on monuments believed to be as old as the times to which they refer. For example, with regard to the building of the Pyramids, till lately, it has been customary to moralise on the uncertainty of all human fame as exemplified in the circumstance that the names of the founders of these imposing memorials had been altogether forgotten. This proceeded on the supposition that no reliance could be placed on the statements of Manetho, Herodotus, and Diodorus—the three ancient authors (the first of them a native Egyptian, the other two Greeks) who had left us the most distinct information on the subject. According to Manetho, the Egyptian tradition was that SoupHis, of the fourth dynasty, was the builder of the first or greatest pyramid, and Queen Nitocris, of the twelfth dynasty, the builder of the third; of the second

pyramid he says nothing. Herodotus says that he was informed that Cheops was the founder of the first pyramid; Chephren of the second; and Mycerinus of the third; an account in which Diodorus substantially agrees with him, the names being only, according to the Greek practice of adapting foreign words to the Greek pronunciation, spelt by Diodorus a little differently. Although the Great Pyramid had been long open, and a sarcophagus had been found in its chief chamber, and although Belzoni had also found a sarcophagus in the second pyramid, nothing was discovered to corroborate or disprove the statements of the ancient authors. But recently, in another set of chambers in the Great Pyramid now opened, certain inscriptions have been found in red paint, containing a royal name which scholars expert in deciphering hieroglyphics agree in reading *Chufu* or *Shufu*, which they make out to be identical with the Souphis of Manetho, and the Cheops of Herodotus. No name has yet been found in the second pyramid; but in the adjacent tombs the name *Shafre* has been deciphered, with the figure of a pyramid attached; and this is identified with the Chephren of Herodotus and Diodorus. With regard to the third pyramid there is more difficulty. Herodotus calls its builder Mycerinus, which Diodorus spells Mencherinus, and who is undoubtedly the same as the Pharaoh Mencheres of the fourth dynasty. Accordingly, on the royal coffin found in this pyramid, the name *Menkera* has been clearly read. But from certain appearances in this pyramid it is inferred that it is not now of its original dimensions, but has been enlarged by a casing of red granite placed over a smaller pyramid. Hence the tradition that Mencheres of the fourth dynasty was its builder is rendered reconcilable with the tradition which assigns that honour to Queen Nitocris of the twelfth dynasty. Nitocris is supposed to have enlarged the pyramid as left by Mencheres.

20. Among the older paintings and inscriptions found on Egyptian monuments, a considerable number refer to Sesostris, the conquering Pharaoh of the twelfth dynasty. As in lists of modern kings, so in the lists of the Egyptian Pharaohs, the same or very similar names often recur, and

have to be distinguished numerically as the first, the second, the third of the name, and so on. Now, as there were three or four different Pharaohs called by the name Sesostri, or by a name resembling it, and as more than one of these were distinguished as warriors, some confusion has arisen between them. To obviate this the Sesostri of the twelfth dynasty is usually called Sesertasen or Osortasen I., that being the more correct pronunciation of the Egyptian name. That this Sesertasen was celebrated for his conquering expeditions is proved by inscriptions narrating his victories in Nubia, and by paintings exhibiting him receiving processions of African and Asiatic captives.

21. It is argued by those who still believe the Pharaohs of the Old Monarchy to be a mere list of imaginary personages, that the inscriptions and paintings which refer to them may not be historical, but only mythical—that is, may not have been executed as records of contemporary events, but only as exercises of artists in the representation of legendary subjects. This may be true to a certain extent, but there are grounds for not accepting the supposition entirely. On the whole, there is sufficient evidence for concluding that, even as early as the time assigned to the fourth dynasty (whatever that time may be, and it must certainly be more than 2500 years B.C.), Egypt was a country far advanced in civilisation, and in which laws and customs had already acquired that permanence which they afterwards so pertinaciously retained in the country. The Pyramids themselves are proofs not only of how much labour, but also of how much science and skill, the Pharaohs of that dynasty must have had at their command; for they are built with a precise reference to the cardinal points of the compass; and, though now rough in appearance, they were once highly decorated both inside and outside. The hieroglyphic inscriptions of this age are also well executed, though we have no specimens of statuary belonging to it; and the nature of the writing shews that the alphabetic or phonetic system was already understood. There occur also in these ancient engravings representations of the inkstand and of the reed-pen, proving that, ages before the period of Homer, when it is disputed whether the art of writing on

parchment was known to the Greeks, the Egyptians used the papyrus for documentary, if not for literary purposes. Moreover, the titles of public functionaries, as recorded in inscriptions of this age, are the same as those of much later times, shewing that the civil polity of Egypt was already established. The prayers and sacred phrases in the funeral tablets of this age are also nearly identical with those seen on the tablets of the most recent Egyptian dynasties. Altogether it seems incontrovertible that, long before the time assigned in the Scriptures to Abraham, the valley of the Nile was the seat of a busy population living under a fixed routine of social forms, and practising the ceremonies of a highly elaborated system of religious worship.

22. *Period of the Middle Monarchy.*—Shortly after the time of the twelfth dynasty, a great revolution occurred in the state of Egypt. The country was invaded by a race of conquerors from the East, who subverted the native rule, and became masters of the valley of the Nile. The most interesting account of the tradition of the Egyptians regarding this great transaction in their history occurs in a passage in the Jewish historian Josephus, where he professes to copy literally from the Egyptian historian Manetho. "We had once," says Manetho, as quoted by Josephus, "a king called Timæus, under whom, from some cause unknown to me, the Deity was unfavourable to us, and there came unexpectedly from the eastern parts a race of men of obscure extraction, who confidently invaded the country, and easily got possession of it by force, without a battle. Having subdued those who commanded it, they proceeded savagely to burn the cities, and razed the temples of the gods, inhumanly treating all the natives, murdering some of them, and carrying the wives and children of others into slavery. Finally, they also established one of themselves as a king, whose name was *Salatis*; and he took up his abode in Memphis, exacting tribute from both the Upper and the Lower Country, and leaving garrisons in the most suitable places. He especially strengthened the parts towards the East, foreseeing that on the part of the Assyrians, who were then powerful, there would be a desire to invade their kingdom. Finding, therefore, a city

conveniently placed, lying eastward of the Bubastic River, and called from some old religious doctrine Auaris or Abaris, he built it up, and made it very strong with walls, setting there also a great number of heavy-armed soldiers. Hither he used to come in the summer season, partly to distribute the rations of corn and pay the troops, partly to exercise them carefully by musterings and reviews, in order to inspire fear into foreign nations. He died after a reign of nineteen years. The whole nation was called *Hyksos*—that is, ‘Shepherd Kings;’ for *hyk* in the sacred language denotes king, and *sos* is a shepherd in the common dialect.” In this interesting account we see the exact description of one of those Oriental invasions by which the whole course of history has been marked. The establishment of the Turks in Greece and other countries in modern times, as a race of mere military occupants encamped among the natives, and liable to be driven out at any time, is extremely analogous to the occupation of Egypt by the Hyksos. The Hyksos, however, appear to have been men of Arabian or Phœnician lineage. Josephus attempted to identify their invasion with the settlement of the Israelites in Egypt, founding his argument on the fact that the Israelites were shepherds; but, though other authors have maintained the same view, it is now abandoned as quite untenable, the invasion of the Hyksos being evidently a much more ancient event than the arrival of the Israelites in Egypt.

23. With the exception of the mere fact of the invasion and occupation of the country by the shepherd kings, little is known of the history of Egypt during the period of the Middle Monarchy. The Egyptian chroniclers reckoned five dynasties as belonging to this monarchy—namely, the thirteenth dynasty, consisting of Theban or Diospolite kings; the fourteenth of kings from Choïs; the fifteenth of shepherd kings, ruling at Sais or Memphis; the sixteenth also, exclusively of shepherd kings; and the seventeenth of shepherd kings and native Theban or Diospolitan kings ruling together or by turns. The alternation between the native dynasties and the dynasties of the Hyksos, if indeed they were not partly contemporaneous, must be regarded as shewing the struggle that was carried on for centuries

between the native Egyptians and the invaders. But here, also, it is impossible to be precise with respect to dates.

24. It is remarkable that though, when the Hyksos invaded Egypt, it was a land highly civilised and abounding in monuments, they did not make use of native artists, so as to leave memorials of their power on the soil of Egypt. This, however, is according to the character of such invading military hordes; and it is more remarkable that the Egyptians themselves seem under their rule to have partaken of their inertness in matters of art. Not a monument of Egyptian art now remains that can be certainly attributed to the interval between the beginning of the thirteenth and the close of the seventeenth dynasty. We derive, however, some interesting glimpses of the state of Egypt during this period from another source. It seems to have been during the reign of a Pharaoh of the fifteenth dynasty, the first of the three dynasties of shepherd kings, that Abraham visited Egypt, as recorded in Genesis, chapter xii., which event is referred by the common system of chronology to the year 1920 B.C. At this time Scripture represents Egypt as a rich country, which could afford refuge and sustenance to strangers like Abraham and Lot during the continuance of the famine in their own land; and the fact that the Pharaoh then reigning was not a native Egyptian, but a shepherd king, a foreigner of the race of Abraham, seems to be a significant circumstance in the narrative. It is remarkable also that about 1706 B.C., which is assigned as the date at which Joseph, and afterwards Jacob and his other sons, went down into Egypt and settled there, the Hyksos, or shepherd kings, were still reigning; not now those of the fifteenth, but those of the sixteenth dynasty. Egypt was at this time, we are told (Genesis, xxxvii. 25, and xli. 57), the granary of surrounding nations, and the centre of an extensive traffic. The merchants to whom Joseph was sold by his brethren were Arabs, pursuing the caravan route through Arabia into Egypt, carrying thither the spices of India and the myrrh and balm of their own country, with the intention, doubtless, of exchanging them

for the corn, the fine linen, and the carpets of Egypt, and the ivory and gold of interior Africa. Settled in Lower Egypt under the protection of the shepherd kings, to whom the addition of as many foreigners as possible to the native Egyptian population was doubtless welcome for reasons of policy, the Israelites prospered and multiplied. A circumstance, however, which introduces some uncertainty into the speculation that the Israelites lived in Egypt under the protection of the Hyksos, is that no reference is made in Scripture to any foreign race as then governing Egypt, but that, on the other hand, all Egyptian polity and ceremonial is then represented as going on as usual. But there are reasons by which this discrepancy might be explained.

25. *Period of the New Monarchy.*—Manetho, as quoted by Josephus, narrates the manner of the expulsion of the Hyksos as follows:—"A revolt of the kings of the Thebaid and the rest of Egypt took place against the shepherds, and a great and prolonged war was carried on with them. Under a king whose name was Mispbragmuthosis, the shepherds were expelled, after a defeat, from the rest of Egypt, and shut up in Auaris. The shepherds surrounded it with a large and strong wall, in order that they might have a secure deposit for all their goods and all their plunder. Thuthmosis, the son of Mispbragmuthosis, endeavoured to take the place by siege, attacking the walls with 480,000 men. Despairing of taking it by siege, he made a treaty with them that they should leave Egypt and withdraw, without injury, whithersoever they pleased; and, in virtue of this agreement, they withdrew from Egypt with their families and possessions, to the number of not fewer than 240,000, and traversed the desert into Syria. Fearing the power of the Assyrians, who were at that time masters of Asia, they built a city in that which is now called Judea, which should suffice for so many myriads of men, and called it Jerusalem." Proceeding on his supposition that the Hyksos were the Israelites, Josephus applied this account of the expulsion of the Hyksos to the exodus of the Israelites. Various considerations, however, besides the entire discrepancy between what is related of the Hyksos and what we know of the Hebrews during their Egyptian

captivity, render this view impossible. Jerusalem or Jebus, which the Hyksos are here said to have founded, did not come thoroughly into the possession of the Hebrews till the time of David—five or six centuries after the date assigned to the expulsion of the Hyksos. On the whole, the most likely supposition is, that the Hyksos were a Semitic people, who, after their expulsion from Egypt, went into Palestine and the adjacent parts of Syria, becoming mingled there with their kinsmen the Canaanites and Phœnicians, who already possessed the land. On this supposition the Jebusites—the Canaanitish tribe who occupied Jebus or Jerusalem and its vicinity at the time when the Israelites under Joshua entered Palestine—were a branch of the Hyksos. That which renders this more probable is that the Philistines, who, at the time of their wars with the Hebrews, are spoken of as possessing Southern Palestine, were always regarded by the Hebrews themselves as immigrants from Egypt.

26. But though the Hyksos were not identical with the Israelites, the fortunes of the Israelites in Egypt seem to have been greatly affected by the fate of the Hyksos. Like the Hyksos, the Israelites were a Semitic people; they also followed the profession of shepherds, which, after the expulsion of the Hyksos, or even while they yet ruled in Egypt, was, we are told, “an abomination to the Egyptians.” Accordingly, under the Pharaohs of the eighteenth dynasty—that is, of the Theban or Diospolitan family, by whose exertions the Hyksos were expelled, and who obtained, as the reward of their patriotism, the supremacy of all Egypt—the Israelites, who had now for several generations been settled in the land of Goshen, began to be harshly treated. “There arose up,” says the Biblical history (Exodus, chap. i.), “a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built

for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour : And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, was with rigour." The opening words of this narrative are understood to point to the change of dynasty in Egypt as the cause of the altered treatment which the Israelites experienced ; and the allusion made by the Pharaoh of the new dynasty to the chance that the Israelites might join the enemies of Egypt in the event of a war, may be a reference to the expelled Hyksos, and to the chance that their Semitic kinsmen, the Hebrews, might assist them to regain the country.

27. Which of the Pharaohs of the eighteenth dynasty is referred to in the foregoing passage is not very clear. It would be incorrect to suppose that only one Pharaoh is spoken of throughout the book of Exodus ; and that the Pharaoh above represented as the first persecutor of the Israelites was the same personage as the Pharaoh under whom the exodus took place. A succession of Pharaohs is evidently alluded to, all pursuing one cruel policy towards the Israelites ; and various indications on the Egyptian monuments prove this persecuting line of Pharaohs to have been Pharaohs of the eighteenth dynasty, one of the most illustrious in Egyptian history.

28. Scholars have ascertained the names of the Pharaohs of this dynasty with considerable accuracy. They were fourteen in number—namely, Aahmes or Amos, Amenoph I., Thothmes or Thuthmosis I., Thothmes II., Thothmes III., Amenoph II., Thothmes IV., Amenoph III. or Memnon, Horus, Ramses or Rameses I., Menaphthah I. or Amenoph IV., Rameses II., Rameses III., and Menaphthah II. called also Pheron. Their dates, and the lengths of their reigns, are uncertain ; but the dynasty is supposed to have lasted about three hundred years, beginning with Aahmes about 1600 B.C., and ending with Menaphthah II. about 1300 B.C.

29. There are records of almost all the Pharaohs of this dynasty on surviving monuments. One inscription on the wall of a temple in Nubia represents Aahmes as carrying war into that country; and in the quarry of Masarah, in Gebel-Al-Mokattam, is a representation of a block of stone drawn by oxen on a sledge, with an inscription to the effect that in the time of Aahmes or Amosis, the quarries of hard white stone were worked for the repair of certain temples at Thebes. From the singular honours paid to Amenoph I. in the monuments, on some of which he is even represented as a deity, it is supposed that a great portion of the task of expelling the Hyksos devolved upon him, and that he may, in consequence of his success, have been venerated as the deliverer of his country. He made wars both in Ethiopia and Asia, and one of his wives is always represented as black, probably because she was an Ethiopian princess. Thothmes I. began those great buildings, the ruins of which astonish the traveller at Thebes in Upper Egypt; he laid the foundation of the immense palace of Karnak. His name, and references to his reign, occur in many inscriptions. Of the reign of Thothmes II. we have few records; but in it were executed the two great obelisks of Karnak, one of which, of rose-coloured granite, ninety feet high, and covered with inscriptions, is still standing to the admiration of all who see it. Thothmes III. seems to have been a Pharaoh of the highest renown, both as a warrior and as a ruler. He was probably the same person as Moeris, mentioned by Herodotus as a Pharaoh who erected various monuments, and formed the great lake Moeris, for the purpose of draining Middle Egypt. Along the whole valley of the Nile, from the Second Cataract northwards, as well as among the ruins of Thebes, interesting memorials are found of the life and actions of this sovereign. One of these, a painting in a tomb at Qoorneh, represents him seated on a throne, and receiving tribute from four nations; among the tribute-bearers are some negroes, apparently of interior Africa, who are bringing him tusks of ivory, ostrich-eggs and feathers, gold and silver in rings and ingots, apes, leopards, a giraffe, cattle and dogs. Another table at Karnak con-

tains a record of some of his expeditions into Asia, and specifies the various Asiatic nations over whom he gained victories, and the precise number of horses, bulls, oxen, cows, goats, &c., he gained from each, as well as the number of captives. The nations cannot be identified with certainty; but the table is believed to prove that, in his reign, the Egyptians carried their arms as far as Asia Minor and the borders of Persia, and made war not only with the potent Assyrians, but with the lesser nations of Armenia and Pontus. Besides erecting many obelisks and monuments of stone, Thothmes III. built largely with brick; and in a tomb at Thebes there is an interesting representation of the process of brickmaking. "Men are employed, some in working up the clay with an instrument resembling the Egyptian hoe, others in carrying loads of it on their shoulders, moulding it into bricks, and transporting them, by means of a yoke laid across the shoulders, to the place where they are to be laid out for drying in the sun. Egyptian taskmasters stand by with sticks in their hands." Some of these brickmakers are Egyptians, evidently criminals sentenced to the task as a punishment; but by far the greater number have the features and complexion of Jews. The celebrated Pharaoh Thothmes III. appears, therefore, to have been one of the principal persecutors of the Israelites; and probably the person in whose tomb the brickmaking is thus commemorated, may have been the chief of those hard taskmasters to whom the Scripture narrative alludes.

30. Of the succeeding seven monarchs of the eighteenth dynasty—Thothmes IV., Amenoph III., Horus, Rameses I., Menephthah I. or Amenoph IV., Rameses II.—there are also abundant memorials, generally of the same kind as those already mentioned—namely, records of wars in Africa and Asia, and of such public acts as the erection of great buildings in or near Thebes. In the British Museum are casts, coloured after the originals, of some strange painted sculptures found in a temple near Kalabshe, in Nubia, illustrative of the victories of Rameses II. One of the paintings depicts, in various compartments, an expedition into interior Africa. In the first compartment

Rameses, in his war-chariot, attended by his two sons, is putting a mass of negroes to rout, driving them single-handed before him into a wood ; in a second, seated on a throne, he is receiving the prince of the Ethiopians with a tribute of elephants' tusks, panthers' skins, gold, gems,



chairs, feathers, ostrich-eggs, oxen, a giraffe, green monkeys, lions, gazelles, rare plants, &c. besides negro captives, both male and female. The other

painting represents the conquests of the same king over the Asiatic nations. In one compartment, Rameses is on his throne receiving Asiatic captives ; in the second, he is about to decapitate a wretched Asiatic who kneels at

his feet ; in the third, he is driving a flock of Asiatics before him ; in the fourth, he is attacking an Asiatic fortress, and dragging out the commander by the hair of the head ; and in the fifth, he is again receiving Asiatic prisoners.

31. The greatest Pharaoh of the eighteenth dynasty, if not, indeed, the greatest hero of all Egyptian history, was Rameses III., the brother of Rameses II. This is the Pharaoh celebrated by the Greek historians under the name of Sesostris. He was a favourite subject of Egyptian songs and legends. It was stated that, at his birth, his father Menaphthath I. caused all the male children born on the same day with him to be collected and educated as his companions-in-arms, it having been prophesied that he was to be a great warrior. When he grew up he was said to have been of gigantic stature, and of extraordinary wisdom. These are undoubtedly fables, such as are collected respecting the memory of all distinguished

men ; but memorials survive in almost incredible numbers to prove the real historical renown of Sesostris. These memorials are chiefly sculptured and painted battle-scenes of the same kind as those just described as commemorating the actions of Rameses II. ; there are also colossal statues of Rameses III. Among the principal buildings executed by him were the Rameseion, on the west bank of the Nile, and the great temple of Aboosimbel ; and his exploits are detailed on the walls of both at great length. From these records it would appear that he carried his arms eastward into Arabia, and even, as some think, into India, northward as far as Thrace and Scythia, and southward as far as Ethiopia, subduing every nation into whose territories he marched. Far and wide was heard the name of this Egyptian conqueror, and the spoils of all nations enriched his treasures.



32. It was the custom of this conquering and plundering monarch to erect pillars with inscriptions on them in the countries which he had subdued. The greater number of these trophies had been removed in the course of ages ; but Herodotus says he saw some of them in Palestine and the Ionian parts of Asia Minor, on one of which was this inscription, in the sacred characters of Egypt : " I conquered this country by the force of my arms." It was a belief among the ancients that the Colchians, a dark-skinned and crisp-haired people, living on the eastern coast of the Black Sea, and distinguished from their neighbours by many peculiar customs, as well as by their language and culture, were a relic of a colony of Egyptians planted in that remote spot in the time of Rameses the Great. Colchis was a district rich in gold (whence the fable of the " golden fleece," of which it was the scene), and this may

have led the Egyptians to attack and colonise it. To the reign of Rameses III. are also referred many of those traditions of an early connection between Egypt and Greece, and of the introduction of Egyptian religious rites into Greece, which the Greeks of subsequent ages so firmly believed, and which, though the special legends in which they were embodied were doubtless false, must have had an historical foundation. In short, during the reign of Rameses III., or Sesostris, the fame of Egypt must have spread over the whole of the eastern shores of the Mediterranean.

33. To Sesostris were attributed many great works and improvements in Egypt. During his long reign of sixty-six years, he erected innumerable monuments and buildings; he also dug canals through Lower Egypt, and raised mounds whereon the inhabitants could take refuge during any casual inundation of the Nile; and he built a wall from Pelusium to Heliopolis, to defend the country from the invasions of the Syrians. In these works he employed the labour, not of native Egyptians, but of the hosts of captives with which his victories had crowded the land. Many of the most cherished political and social institutions of Egypt were likewise referred to Sesostris by the Egyptians of later times; indeed it seems to have been the custom to refer to this monarch every monument or law of importance the origin of which was unknown. Under him the Egyptians reached their highest civilisation; and the dynasty to which he belonged, and which closed in the person of his son Pheron or Menaphthah II., was always regarded as the most illustrious who had governed Egypt. It was during the period of this great dynasty that the flight of the Israelites took place. There is no monumental commemoration of this event among the remains of Egypt; but an Egyptian tradition, or, more properly, fiction, on the subject was preserved by Manetho. Supposing the date assigned by the legend to be correct, the Pharaoh under whom the Israelites went out of Egypt, and who was drowned in the Red Sea while pursuing them, must have been Amenoph IV., called also Menaphthah I., the father of Rameses II. and Rameses III.

34. The nineteenth and twentieth dynasties, which, as well as the eighteenth, were from Thebes or Diospolis, ruled for about two hundred and fifty years, and under them the power of Egypt began to decline. To these dynasties belong Proteus, Rhampsinitus, Cheops, and others, regarding whom Herodotus collected from the Egyptian priests various legends, of such a nature as to shew that they were in reality mythical personages. Other authorities, however, substitute different names of more authentic appearance. Of the kings of the twenty-first dynasty we possess more complete information: they were Tanites, or natives of Tanis, a town on the border of Upper Egypt; they were seven in number, and their joint reigns extended over a period of 130 years. The daughter of Pharaoh whom Solomon married (1013 B.C.) must have been of this dynasty; and it is remarkable that this marriage is the occasion of the first notice in Scripture of any connection between Egypt and the Israelites after the Exodus. The twenty-second dynasty (978–908 B.C.) were natives of Bubastis in Lower Egypt. The first king of this series was Sesonchis, called Shishak in Scripture (1 Kings, xi., and 2 Chronicles, xii.), whose daughter Jeroboam married, and who, after the death of Solomon, invaded Judah in his son-in-law's interest, laid siege to Jerusalem, and carried away the treasures of the temple and of the palace of Rehoboam. The twenty-third dynasty (908–812 B.C.) were again Tanites. The twenty-fourth were Saites, from Sais in the Delta. Of this dynasty there were only two kings; its duration was cut short by an Ethiopian invasion under a leader named Sabaco. Having conquered Egypt, Sabaco, with his successors Seucchus and Tarhaco, constituted an interpolated Ethiopian dynasty, the twenty-fifth in order of the dynasties of Egypt. It is probable that their power was firmly established only in Upper Egypt; for, contemporary with the last of them, a native Egyptian named Sethos, a priest of the great temple of Hephæstos, or Vulcan, in Memphis, reigned in Lower Egypt.

35. When Egypt had been delivered from the Ethiopian rule, Sethos became monarch of the whole country. In

his reign Sennacherib, the powerful king of Assyria, invaded Egypt. After the death of Sethos, the government of Egypt was assumed by a confederacy of twelve native chiefs, who administered it for fifteen years. To signalise the period of their rule, they were said to have constructed, near Lake Mœris, a vast building called "the Labyrinth," which Herodotus saw about two centuries afterwards, and considered one of the wonders of the world, superior to the temples of Samos and Ephesus, and even to the great Pyramids. In this vast edifice, which consisted of twelve covered courts, there were 3000 apartments, 1500 of which were beneath and as many above the level of the ground. The subterranean chambers, which contained embalmed crocodiles and the bodies of the twelve kings, Herodotus was not permitted to examine; but through those which were above ground he was allowed to range freely, admiring the variety of their proportions, their fine marble ceilings and walls covered with sculptures, and the rows of pillars of exquisitely white marble which surrounded each court.

36. The confederate government terminated at the end of fifteen years by the violent usurpation of Psammetik, one of the twelve governors, who was aided in his designs by Greek adventurers (650 B.C.) Although there are abundant historical notices of Egypt previous to the reign of Psammetik, who ranks as the founder of the twenty-sixth dynasty, and though the researches of scholars into the meaning of the inscriptions on Egyptian monuments are daily adding to our knowledge of the state of Egypt before his time, yet his reign constitutes the most authentic epoch in Egyptian history. At intervals, hitherto, foreigners had been encouraged to settle in Egypt; but, on the whole, the policy of the state had been exclusive, like that of China in the present day. By Psammetik this reserve was modified, and the country was thrown open to the inspection and influence of the rest of the world. Raised to the throne by foreign aid, it was part of the policy of the king to encourage the settlement of strangers, and the diffusion of foreign ideas and habits among his countrymen. To the Carians and Ionians who had served

him he gave lands in the Delta ; to their charge he committed a number of Egyptian children to be educated in the Greek language ; and to any Greek whom curiosity or commerce brought to Egypt, he generously offered a welcome. This preference for the Greeks gave offence to many of his subjects, especially those of the military order, a large body of whom abandoned Egypt in consequence, and emigrated to Ethiopia.

37. The opening of Egypt to foreign inspection in the reign of Psammetik was an event of the highest importance to the whole contemporary world. Attracted by the rumours of the wonders which the land contained, and of the immense stores of knowledge, natural and magical, which the Egyptian priests had stored up, philosophers and students, as well as merchants, hastened to its shores, and travelled with eager curiosity up the valley of the Nile. Before proceeding further, therefore, it may be proper to present a general view of the state of Egyptian civilisation at this epoch of its history.

38. Whatever may have been the primitive condition of Middle Egypt and the Delta, human industry had now converted them into solid and fertile regions habitable by man. The Delta, intersected by various canals, possessed large and populous cities, built on sites artificially raised ; and numerous towns were scattered along the valley of the Nile. Indeed, of the entire population, much the larger proportion must have been inhabitants of towns or considerable villages. Of the Egyptian cities, the chief was Memphis, which stood on the left bank of the river opposite to the site of the present Cairo, but of which no traces now remain. The utter obliteration of this and many other cities and towns is one of the remarkable things about Egypt. The fact can be accounted for only by supposing that the houses of the people were usually built of materials readily subject to decay. The stupendous ruins of Egypt, therefore, are not ordinarily the remains of dwellings, but of temples and monuments, which were constructed of stone in the most costly and durable manner. After Memphis ranked Thebes, which

is said to have had a hundred gates, and must have abounded in the most magnificent and substantial buildings, devoted to religion, royalty, and learning; for ruins in melancholy grandeur still cover the site of the ancient city. Next in importance to Memphis and Thebes were Ombi, Edfoo, Tanis, Sais, Bubastis, Abaris, Elephantina, Heliopolis or On, and Hermopolis.

39. The population of Egypt under the later Pharaohs has been estimated at three millions, but may have amounted at some epochs to seven millions, the land, though not greater than the half of Ireland in extent, being extremely fertile. Like the Hindoos, the Egyptians were divided into hereditary castes, the five great castes being those of the priests, the soldiers, the husbandmen, the herdsmen, and the artificers. Of these the caste of artificers, including a vast variety of special occupations or sub-castes, as weavers, masons, sculptors, embalmers, and others, formed by itself the greater portion of the town populations. In the country districts the husbandmen and the herdsmen were probably not mixed, but separate—the husbandmen inhabiting the arable, the herdsmen the pastoral parts of Egypt. Of all the castes, the herdsmen were reputed the lowest; swine-herds, in particular, were held in contempt, if not in religious abhorrence. The military caste were dispersed through various portions of Lower Egypt, and possessed certain lands as a permanent inheritance. The proportion of the military caste to the whole population of Egypt was about one to seven; the quantity of land allowed to each individual in the district to which he belonged was about six and a half acres. Although locally attached to their particular districts, the soldiers were liable to service in any part of Egypt, or beyond it. Finally, diffused through the entire population of artificers, husbandmen, herdsmen, and soldiers, were the priests, or governing caste, corresponding to the Brahmins of India. The habitations of the priests were the temples of the various cities, or those special temples and oracles which they had caused to be built in detached spots along the Valley of the Nile. The functions of this caste were much more extensive than the name of priests would

indicate. They were not only the ministers of religion, but the practitioners of all the intellectual professions, as medicine, astrology, land-surveying, and architecture; the sole depositaries of written knowledge; the keepers of the national archives; and the counsellors of the king. For their maintenance there were lands attached to each temple; and the offerings of the people constituted alone a considerable revenue. Each temple possessed a body of menials and slaves, marked as priestly property. The moral ascendancy of the priests over the general population may be said to have been supreme.

40. The form of government in Ancient Egypt appears to have been similar to that which prevailed in India. Ruling the whole country with the advice and counsel of a cabinet of priests, including, probably on special occasions, a few individuals of the military class, the Pharaoh delegated his power to the governors of the principal districts, and they again to inferior officers presiding over smaller districts; this principle of absolute authority delegated from one superior to a plurality of inferiors being the universal principle of Oriental government. It is probable that the mode in which the revenue was raised in Ancient Egypt was identical with that employed in the native states of India. The lands of the priests and the soldiers having been deducted, as not liable to any tax, the king was considered absolute proprietor of the remainder, and entitled to about one-fifth of the total produce as rent. While the greater part of the taxes was absorbed as the payment of the current expenses of government, a fraction of the whole reached the king as a personal revenue.

41. The periodical inundation of the Nile led to some peculiar usages. During the three months in which the lower levels were flooded, it was the custom of the whole population to crowd in barges to the various festivals, which were held in the towns or neighbourhoods of the great temples. This season, accordingly, was a period of unusual bustle and gaiety: produce and manufactures of all kinds were then certain to find a ready market; and

the priests, mingling with the motley crowds, plied their vocations of astrology, computation of genealogies, and oracular divination, much more busily than during the rest of the year.

42. Of the religious system of Egypt little is distinctly known. Not unusually, it has been spoken of as a superstition imposed by priestly deception on a credulous people. This seems an unjustifiable supposition. It was doubtless a superstition, but no imposture. The priests only ministered in a religion which, like others less enlightened, they fully believed; and believing in it as a rule of duty, they exerted a correspondingly powerful influence over the community. Had they known themselves to be deceivers, they could have maintained no authority or respect; for dishonesty is always weak, and its triumphs temporary.

43. At the first aspect, the religion of the Egyptians presents itself as a system of *Fetishism*; that is, the investing of certain objects, animate and inanimate, with a supernatural quality or sanctity. This led to a species of worship of everything; some things, however, were more highly venerated than others. While a certain sanctity attached to all living creatures, there were particular animals held in special veneration in particular districts, or over the whole country. These animals were carefully attended to and fed; and to kill one of them designedly was a capital offence; to kill one accidentally was punishable by a fine, except it were an ibis or a hawk—in which case, even were the offence accidental, the punishment was death. Dead cats, after being salted, were always buried at Bubastis; hawks at Buto; ibises at Hermopolis; bears, hyænas, and jackals were buried anywhere. The crocodile was venerated in some parts of Egypt, particularly at Thebes, where a tame crocodile was always kept chained, and adorned with costly jewels; in other parts of Egypt, as at Elephantina, this reptile was used as food. At Papremis the hippopotamus was worshipped, but nowhere else in Egypt. In various cities there were sacred bulls held in especial veneration, and distinguished by proper names; such as the bull Apis of

Memphis, the bull Mnevis of Heliopolis, &c.; and so with other animals, each province having its special favourites, which were exempted from injury, while others were killed and eaten. Various vegetables, flowers, and insects, were among the sacred objects. One of the most venerated of the lesser order of creatures was the scarabeus, a species of beetle, which abounds in the sandy districts of Egypt. Gems in the form of this sacred beetle were worn about the person as amulets, and vast numbers of such gems have been found wrapped up in mummies.



Scarabeus.

44. The Egyptians likewise paid religious veneration to a number of gods and goddesses—such as Ammon, Isis, Osiris, Phtha, and Thoth, in their legends concerning whom the Greeks perceived such a resemblance to the character of the gods of their own Pantheon, that they applied to each Egyptian deity an appropriate Greek name. Thus in the strange Egyptian figure Ammon with the ram's head, they recognised their own Zeus or Jupiter, of whom they said that once when Hercules wished to see him, he cut off the head of a ram, and appeared with it instead of his own; in Isis, with the horns of a cow, they recognised Demeter or Ceres; in Osiris, Dionysos or Bacchus; in Phtha, Hephæstos or Vulcan; in Thoth, Hermes or Mercury; and so on. This transmutation of the Egyptian deities into those most nearly resembling them in Greece was natural to Polytheists comparing a foreign religion with their own. Whether there was any actual connection in the two mythologies cannot be properly ascertained, though it is not unlikely that there was some resemblance, as each was the creation of a vivid imagination affected by the stupendous wonders of the natural world. In general, however, the process of transmuting Egyptian deities into corresponding Grecian divinities involved a fallacy; for there can be no doubt that, as the Egyptian mind was very unlike the Greek, so the ideas which the Egyptians held regarding their gods Ammon, Osiris, and others, were very different from those entertained by the Greeks regarding Jupiter, Bacchus, and the rest.

45. Representations in sculpture of various Egyptian gods have been dug from the ruins of temples and brought to



Pasht.

Europe. In the British Museum is shewn a finely-sculptured figure of the god Pasht, which has the head of a dog, and is in a sitting position. The two gods which seem to have been most generally worshipped in Egypt were Osiris and Isis—the former believed to typify the sun, and the latter the moon. Over all Egypt the cow was sacred to Isis, which was worshipped by first sacrificing an ox, then stuffing it with various ingredients, and roasting and eating it. Besides sacrifices of this imposing kind, the Egyptians observed numerous ceremonies in their religious observances.

46. The figures which the Egyptians held in veneration were most likely symbolical of some species of divine attributes. Yet the oddity of the figures almost defies reasonable conjecture as to their import. Amongst their sculptured and painted objects of religious veneration, there prevailed a remarkable conjunction of the human form with parts of animals—as, for example, the body of a man with the head of a crocodile or a hawk; or the body of a bird with the head of a human being. Such grotesque and unnatural combinations had doubtless a doctrinal and practical import, although to the mass of the Egyptian populace they were mere Fetishes, and worshipped implicitly on their own account. The theology of the Egyptians probably resembled that of the Hindoos. Thus in their god Cneph, who was adored at Thebes under the figure of a man, from whose mouth issued an egg, from which egg was produced the god Phtha, we may discern a recognition of the same supreme creator whom the Hindoos named Brahma. The Hindoo tenet of the transmigration of souls also pervaded the Egyptian religion, and was connected with the respect of the Egyptians for certain forms of animal and vegetable life.

47. The Egyptians embalmed the bodies of their deceased friends, and placed them carefully in tombs. The mummies now procured among the ruins of Egypt are the dried remains of these bodies, put aside three thousand years ago in a state of preservation. In this remarkable practice of embalming may be discerned a belief in the immortality of the soul—the fate of the soul depending in some way, according to the popular creed of the Egyptians, on the preservation of the body. The doctrine of future rewards and punishments was, as a necessary consequence, a part of the Egyptian faith.

In an ancient Egyptian painting there is a representation of the trial of a human soul before Osiris as the judge of the lower world. Conspicuous in the piece, Osiris, clad in white, is seated with his usual attributes, the high cap, whip, and crosier; before him is a lotus flower, the emblem of eternity, with a lioness, the guardian of the abodes of the dead; while two figures, one with a dog's head, the symbol of sensuality, the other with a hawk's head, typifying divinity, are engaged in weighing a miniature human form in a large pair of scales. Immediately in front of the judge is Thoth, acting as clerk of the tribunal, with a writing tablet before him. The object of the trial seems to be, to decide whether the deceased person shall be admitted into the abodes of the happy.



Thoth.

48. The Egyptians had a great variety of peculiar customs, determined partly by the nature of their religion, partly by the nature of the country itself, which gave a distinctive character to Egyptian society as compared with any other of ancient or modern times. There was, nevertheless, a certain general resemblance between their customs and those still found among the Hindoos: as a special example, may be mentioned their common habit of flocking to great periodical festivals. With similar habits of submission to priestly authority, it appears that in Egypt the system of castes operated less rigidly, and less to the

depression of the humbler class of the people, than among the Hindoos.

49. The Egyptians, at least those who lived in the cultivated districts, were uniformly ingenious and intelligent: to the improvement of the memory, in particular, they bestowed much attention. As a general rule, they were exceedingly temperate, and they had periodical recourse to medicines. The dress of the Egyptians was a linen robe fringed at the bottom; over this they wore a kind of shawl of white wool, in which, however, they could neither be buried nor enter any sacred edifice. The head-dresses of both sexes, but especially of the women, were very elaborate. For food they used chiefly bread, fish, either salted or dried in the sun; quails, ducks, and other fowls; and also, under certain restrictions varying with the district, beef and mutton. Wine was not much used; it seems even to have been prohibited till the time of Psammetik. The common Egyptian beverage besides water was a kind of beer or spirit made from barley. Resolute attachment to established customs, and aversion to those of foreigners, were universal among the Egyptians. They had an ancient natural melody called *Maneros*, exceedingly pathetic, which they delighted to sing on all occasions. This song, Herodotus says, was also common in Phœnicia and Cyprus, where, however, it was differently named. Attention to etiquette was characteristic of the Egyptians. When two friends met, they first bowed to each other reverently, without speaking, making the hand touch the knee. To the aged, a degree of respect was shewn, equalled only among the Lacedæmonians. Like most other ancient nations, the Egyptians had faith in divination.

50. Although polygamy seems in some cases to have been lawful, the Egyptians generally, and the priests specially, married only one wife. The social position of the female sex appears to have been higher than it is in modern Hindostan. In Egyptian paintings there are representations of banquets, in which women appear at table along with the men, which indicates a considerable advance in manners. When a death took place in any family,

especially if it were a person of importance, the females of the family, with their female relations, disfigured and besmeared their faces, and ran through the streets tearing their clothes, beating their breasts, and screaming; while the male relatives on their part did the same. After this manifestation of mourning was completed, the body was carried to the embalmers, who constituted a legal caste or guild.

51. There were various methods of embalming, according to the rank and wealth of the deceased; and when a body was taken to the embalmers, the relatives were shewn models of the different styles, and told the prices corresponding to each. In the most costly method of embalming the practice was, to extract the brain through the nostrils, and the intestines through an incision made in the side with a stone knife; these having been washed in palm wine, and covered with pounded aromatics, were returned into the body along with a quantity of myrrh, cassia, and other perfumes, with the exception of frankincense, all reduced to a fine powder, and carefully packed. The body having been sewed up, was placed for seventy days in a solution of natron (a coarse native soda); after which, having been washed, it was bandaged round and round with folds of fine linen which had been dipped in gum. Over these were wound coarser cloths of linen or hemp glued together, so as to form a flexible board, the outside of which was frequently painted with figures of men and animals. Thus prepared, the mummy was returned to the relations, who enclosed it in a case of wood shaped like a human figure, and often painted to resemble the deceased, and placed it upright against a wall in the family sepulchre. The coffins of kings and very wealthy persons were enclosed in stone sarcophagi. The cheaper methods of embalming were very various, and less careful: one of the most frequent being by the infusion of a kind of oil made from cedar-wood; in all cases, however, the steeping in natron for seventy days was indispensable. In some mummies the linen wrappages are found patched and darned, shewing that the cast-off clothing of the living was often used for the purpose by families of the poorer class.

52. The dead were usually conveyed to their tombs in boats; and a singular practice is mentioned as customary on these funereal journeys. Ere the body was placed in the boat, it was lawful for any one to object to its being interred, on the ground that the life of the deceased had been bad, or that he had left fraudulently-incurred debts. The charge was tried by judges, who, if it were unsatisfactory, fined the accuser heavily; but if it were proved, forbade the funeral. In this case the mummy was obliged to be kept in the house of the relations till, at some future time, they were able to pay the debts or disprove the charges preferred. Not unfrequently, also, men pledged the bodies of their parents or ancestors as security for debt; and to fail in redeeming such pledges was reckoned disgraceful. To an Egyptian of rank his family vault, with the painted coffins of his ancestors standing erect in rows along the walls, was what a gallery of family portraits is to a modern nobleman.

53. The remains of Egyptian antiquities clearly demonstrate that the nation had attained great proficiency in the arts. We see the most magnificent architectural erections, the most beautiful carvings, also great elegance in decorative painting; and valuable ornaments and trinkets have been discovered. From existing drawings on decayed walls and tombs, and also from relics which have been collected, we know that the Egyptians were acquainted with the arts of weaving, dyeing, and embroidering cloth; and with the tanning, staining, and embossing of leather. In the arts of cabinet-making and pottery, their skill and taste are demonstrated by the forms of their chairs and other articles of furniture, and of the vases and drinking-vessels of porcelain and earthenware which are preserved in our museums. The art of glass-blowing is traced by some to the Egyptians. Being averse to a seafaring life, they did not carry shipbuilding to any perfection. In the working of metals, especially gold and copper, and the preparation of bright colours from mineral substances, they had acquired great proficiency. Their processes of agriculture and irrigation were ingenious and on an extensive scale. They made use of wheeled carriages, resembling

our modern curricles, but drawn by oxen (as here represented); and in all their domestic arrangements they attained a high degree of comfort and refinement. To assist their commercial transactions, they made use of coins in the shape of rings of gold and silver.

54. In the execution of their divers arts, the Egyptians invented and employed tools and appliances which, in an improved form, are now in ordinary use among modern



nations. As may be seen by specimens preserved in museums, the saw, the plane, the chisel, and other instruments of handicraft, are all of Egyptian origin—inventions thousands of years old. To the fine dry climate of Egypt, which preserved these articles without decay in the recesses of tombs and pyramids, we are indebted for much that throws light on ancient civilisation. By some, however, it is considered that a knowledge of various mechanical contrivances anciently known in Egypt has been lost. How the enormous blocks of stone that compose the Pyramids were raised to their respective situations has engaged much learned inquiry. It is now generally understood that the Egyptians were acquainted with the simple mechanical powers—the lever, the wheel and axle, the cord and pulley, the inclined plane, and the screw; and also with some powers in hydraulics. But in drawing and raising great weights it is known that they depended chiefly on animal forces. This is the

rudest form in which power can be exerted ; and in the case of the Egyptians, the rudeness was aggravated by employing men to perform the work of the lower animals.

55. Greatly as society had advanced in Egypt, the mass of the population was in an abject condition. Learning, power, and privilege, were confined to the priestly order, or to those immediately concerned in carrying on the government, and to the more wealthy classes. The lower departments of the community, prevented by the spirit of caste from rising greatly out of their sphere, and condemned to a round of toil and personal degradation, were ever at the mercy of their rulers ; there was no constitution or law to save them from oppression. It was, however, the same in almost all ancient nations. The strong tyrannised over the weak ; and seldom was there any regard for human suffering. But there was a still worse feature in ancient society. Slavery, or forced servitude, universally prevailed. A slave is a person unjustly deprived of his liberty, and obliged against his will to become the servant of another. Kings and chiefs in ancient times did not scruple to reduce great numbers to slavery. All captives taken in battle were carried into slavery ; many were cruelly sold to be slaves who could not pay their debts ; and on some occasions parents disposed of their children in exchange for a little food during famines. From all these causes together, the powerful kings of ancient Egypt were enabled to command the services of large bodies of men, either foreign slaves or natives, whom they employed, under taskmasters, to dig canals, to draw huge blocks of stone from the quarries, and to perform the most toilsome offices connected with the great architectural structures. Thus an amount of labour which could with ease, and at little expense, be performed in a short time by a modern steam-engine, would occupy many thousands of poor slaves for several years ; and such was the severity of this labour, that it sooner or later killed vast numbers who were inhumanly engaged in it.

56. People in modern times, protected by equitable laws, and living under the influences of a benign religion, can have but an imperfect idea of the terrific toils and suffer-

ings of the slaves who were employed on the great public works of ancient Egypt. It will be useful, however, to have even a slight notion of the manner in which these wretched beings were employed to execute the labour of cattle. An example may be taken from the method of drawing a block of stone from the quarry. In some cases the blocks weighed five thousand tons, and they required to be drawn over a space of five or six miles. Occasionally a canal was dug the whole distance to the quarry; and the blocks were transported on it by means of flat-bottomed boats and rafts, in which case they were drawn along the ground only to and from the vessels. In other instances the blocks were drawn the whole distance. This was customary when the block was already carved into the form of a statue, and required to be treated with much care. A sketch is preserved which depicts the carriage of a figure several thousand tons in weight. Placed on a sledge, the

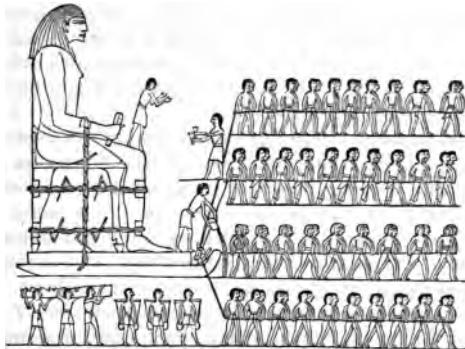


figure is seen to be drawn by 172 men, yoked in four rows of forty-three men each. A representation is here given as far as twenty men in each of the rows. All were yoked by ropes to the sledge, and at certain cadences in a song, which was sung by a director, who stood on the knees of the statue, they made a simultaneous effort in advance. To aid the motion, men were placed with jars of liquid,

probably grease, which they poured on planks laid on the ground in front of the sledge. A band of men was in attendance to supply water to the labourers. Besides the persons immediately employed, it was customary for companies of soldiers to attend, for the purpose of overawing the slaves, and compelling obedience in their odious task. When a slave dropped dead from fatigue, his place was immediately supplied from a party of supernumeraries.

57. While the inundations of the Nile, the encroachment of the shifting sand of the desert, and the effects of time, have completely swept away all traces of the ordinary dwellings of the ancient Egyptians, the magnificent monumental erections, built of imperishable materials, have defied the vicissitudes of centuries; though damaged by hosts of barbarous conquerors, their remains are still among the greatest wonders of the world. The traveller is struck with awe on approaching some of these splendid ruins. At Edfoo, about fifty miles south of Thebes, on the banks of the Nile, are seen the remains of a temple which measured 440 feet in length and 220 in breadth, and is still grand in its decay. It is now environed by the mean mud huts of the modern inhabitants, who can tell nothing of the interesting country which they inhabit.

58. Monumental remains are found in all parts of the country; in the Delta, and Middle as well as in Upper Egypt. In Upper Egypt, however, which has been least subject to pillage, they are most numerous. There is a manifest progress in Egyptian architecture as we follow downwards the course of the Nile; the infant state of the art being exhibited in the subterranean or grotto temples of Nubia, and its later developments in the raised edifices of Upper and Middle Egypt. The greater portion of the monuments are found on or near the sites of ancient Egyptian cities. Thebes and its neighbourhood alone furnish many specimens. Temples, tombs, obelisks, and colossal sculptures of sphinxes, human figures, and heads, are the most common forms; vastness, strength, heaviness, are the usual characteristics. The Egyptian temples, with their broad bases, low flat roofs, and thick walls sloping inward, seem expressly calculated to suggest ideas of weight and durability; while

the sculptures, although often grotesque, and always immeasurably inferior in grace to those of the Greeks, affect the mind in a similar manner by means of their colossal proportions and a certain rude grandeur. Elaborate finish is also a characteristic of Egyptian sculpture.

59. Of all the monuments of ancient Egyptian architecture, the most celebrated are the Pyramids, situated on the opposite side of the Nile from Cairo, and visible from that city. They are very numerous, being scattered at intervals along a line of about seventy miles in length; but the most remarkable are those of Gizeh, in the immediate vicinity of Cairo. They consist of three large pyramids, and a number of smaller ones. The largest, called the Great Pyramid of Cheops, and built by Cheops or Scephis of the fourth dynasty, covers a surface of about eleven acres, and is 461 feet in perpendicular height, or 117 feet higher than St Paul's in London. The four angles of the pyramid coincide with the four cardinal points of the compass. Six million tons of stone are supposed to be contained in this pyramid. Outside it presents a succession of steps, by ascending which, with some labour and fatigue, travellers reach the top, a flat platform about thirty feet square. The pyramid is not solid throughout, but has internal passages and chambers, in one of which there is a granite sarcophagus, which once contained, it is supposed, the ashes of the king who intended the pyramid for his tomb.

60. The Pyramids are among the oldest of the Egyptian monuments. The account given by Herodotus regarding the largest is, that it was intended by Cheops to be his burial-place. Herodotus also describes the manner in which it was built. Cheops, he says, acting as a tyrant, compelled the people to labour as slaves. Some he obliged to hew stones in the quarries of the Arabian mountains, and drag them to the Nile; others received them there, and conveyed them in vessels to the site of the Pyramids. For these services 100,000 men were employed, who were relieved every three months. Before the Great Pyramid was begun, a causeway was constructed, along which the blocks of stone might be drawn from the wharf of the Nile at which

they were landed. This work, equally arduous with the building of the pyramid itself, occupied ten years. The causeway was made of blocks of stone, closely laid, and finely polished. When it was completed, the stones for



The Pyramids.

the pyramid, none of which was less than thirty feet long, were conveyed to the spot. The base, or first platform, having been finished, the stones for the second step of the pyramid were raised by means of pulleys, and set in their places; from the second step the stones were in like manner raised for the third; and so on till the summit was reached. The time occupied in building the pyramid was twenty years. On the outside of it were engraven inscriptions in the native Egyptian character, giving an account of the sums spent during the progress of the work for the radishes, onions, and garlic consumed by the workmen. The total amount was enormous; but who can estimate the human suffering which was endured in the progress of the undertaking?

61. The learning and the arts of the Egyptians attracted

strangers from all parts of the known world as soon as the country was graciously opened for their inspection. Egypt was peculiarly a subject of interest to the Greeks on the opposite shores of the Mediterranean. These accordingly visited it, with the view of studying in the academies of Egyptian priests, and acquiring various branches of knowledge, which they might transfer to their own country. Visited also by Phœnicians, who had intercourse with different nations, Egypt was a fountain of civilisation which sent forth streams of knowledge over many lands. The great public buildings of the Egyptian cities could not fail to excite the admiration of strangers; and they are known to have been the patterns of that elegance in the architectural art which the imaginative Greeks afterwards attained. How interesting the fact, that the rudimental design of those beautiful stone edifices which adorn our principal cities was conceived by a primitive people on the banks of the Nile, more than a thousand years before the commencement of our era!

62. The Egyptians practised two systems of writing: the hieroglyphic or sacred, and that which was in common use. The method of writing by hieroglyphics was clumsy and inconvenient. It consisted in drawing certain figures representing the objects to be described; but many figures were only symbolical of what was meant. Thus the picture of an eye with a sceptre was employed as a symbol for 'kingly power.' In this way society came gradually to provide a mark corresponding to familiar ideas or suggestive of them. Whatever one wished to say, he had only to draw on a piece of stone or parchment a certain number of marks, generally heads or figures of animals, and any other person, duly instructed beforehand in their conventional meaning, was able to read them afterwards. When, therefore, the priests of ancient Egypt caused the walls of their temples to be carved or painted over with figures of birds, fishes, knives, trees, &c. they were in many cases conveying very distinct information to future ages regarding the history of their own times. To an Egyptian priest of the year 600 B.C., the immense number of hieroglyphic inscriptions then

existing on the temples of his country served as a species of historical literature. On the wall of one temple he would read of the conquests of Rameses; on that of another, the history of the expulsion of the shepherd kings; and so on: while to the common people, who were not acquainted with the art of hieroglyphic writing, the inscriptions conveyed only a mysterious signification.

63. In the progress of time, as the priest-caste of Egypt disappeared, the accomplishment of reading and writing hieroglyphics was lost—the last who possessed it being probably a few Greek and Roman scholars; and accordingly, the vast number of inscriptions which are found at present on the ruins of Egypt are to us generally unintelligible. One very remarkable discovery has, however, been made regarding the Egyptian hieroglyphics—namely, that most frequently they are *phonetic*; that is, representative not of ideas, as all hieroglyphics originally were, but of sounds. Thus a stone having been found at Rosetta with three inscriptions on it, one in hieroglyphics, another in vulgar Egyptian character, and a third in Greek, and the Greek inscription intimating that the other two were but translations of itself, scholars instantly began to examine the hieroglyphic inscription, with a view to discover, if possible, what parts of it corresponded with certain parts of the Greek. Fortunately, in the Greek inscription there was a proper name, *Ptolemy*, written in Greek *Ptolemaios*; and as this name occurred several times, it was not difficult to find out which of the characters in the hieroglyphic inscription were to be identified with it. On further examination, it was found that these hieroglyphics were used alphabetically to produce together the sound *Ptolemaios*; thus one hieroglyphic was used for the *P*, another for the *t*, and so on. This, in fact, was the only method in which the Egyptians could express a proper name in hieroglyphics: for if they wished to commemorate the name of *Ptolemy* as connected with Egyptian history, they could not do so by a picture appealing to the eye, but only by some phonetic device appealing to the ear of posterity, and suggesting the exact sound *Ptolemaios*; and so with all proper names whatever. The alphabetic principle employed

in such cases by the Egyptians was this: whatever hieroglyphic stood for a particular object, they employed this hieroglyphic also to express the initial sound in the spoken name of the object. By means of this key to Egyptian hieroglyphics, which was discovered by an ingenious English philosopher, much light has been thrown on ancient Egyptian history.

64. The writing of the Egyptians in ordinary use seems to have been a modification of the hieroglyphic, gradually perfected and used for the current purposes of life, such as letter-writing and the keeping of accounts. It was doubtless also the language employed in Egyptian literature, properly so called, as distinguished from the historical memorials, for which the clumsier but more durable system of hieroglyphic writing on walls was better adapted. The Egyptians are understood to have possessed an extensive literature, written on rolls of papyrus; but with respect to its character we are altogether ignorant. Rolls and books of various kinds, forming large libraries, have been swept to destruction by successive torrents of invaders. Specimens indeed remain in the form of sheets and volumes apparently of a sacred character, some of which may yet be deciphered; but at present the 'learning of the Egyptians,' spoken of in Scripture, like many other memorials of ancient greatness and refinement, has disappeared from the world.

65. Having thus presented a general view of Egypt and its inhabitants at the time when the country was thrown open to the inspection of the Greeks (650-600 B.C.), we proceed now to trace its history to the year 525 B.C., when it was incorporated, with other Eastern countries, in the great Persian Empire.

66. Psammetik, the first king of the twenty-sixth dynasty, reigned fifty-four years, twenty-nine of which were spent in the siege of Asotus, a town in Syria; the longest siege, says Herodotus, ever known. He was succeeded (about 616 B.C.) by his son Nekos, the Pharaoh-nechoh mentioned in Scripture. In the days of Josiah, king of Judah, we are told (2 Kings, xxiii.) 'Pharaoh-nechoh, king of Egypt, went up against the king of

Assyria to the river Euphrates : and King Josiah went against him, and he (Nechoh) slew him (Josiah) at Megiddo, when he had seen him.' Nekos was also distinguished as a ruler. In his reign was commenced the canal joining the eastern branch of the Nile with the Red Sea—a work which is said, even in the incomplete state in which Nekos left it, to have cost the lives of 120,000 Egyptians. After a reign, according to Herodotus, of sixteen, but according to Manetho, of only six years, the chief transaction of which was his long war first against the Assyrian sovereigns, as represented in their Babylonian viceroys, and then against the Babylonian monarch Nebuchadnezzar, who, on the destruction of the Assyrian empire, had succeeded to the dominion of the East, Nekos was succeeded by his son Psammis, or Psammethis, whose only important action was an invasion of Ethiopia. He was succeeded by his son Uaphris, or Apries, the Pharaoh-Hophrah of Scripture.

67. The reign of Apries, which lasted twenty-five years, was exceedingly eventful. A considerable portion of it was spent in continuing the struggle with Nebuchadnezzar, king of Babylon, which had been begun by his grandfather Nekos. In this contest he was unsuccessful ; and Nebuchadnezzar having invaded Egypt, that country became virtually a dependency of the Babylonian empire, and Apries only a vassal-ruler. In the course of the struggle Apries, after having invaded Phœnicia and Cyprus, had directed his arms against Cyrene and Barca, the Greek colonies in Libya. A defeat which the Egyptian army sustained at the hands of the Cyrenians occasioned a revolt against Apries, at the head of which was an Egyptian adventurer of mean origin, a native of Sais, named Amasis. Apries was deposed, and ultimately strangled, and Amasis became monarch of Egypt. At first, says Herodotus, he was held in contempt on account of his plebeian origin, probably, also, because he was a dependent on the Babylonian empire ; but afterwards his mild conduct and political sagacity won him universal esteem. It was his custom to divide the day into two parts : during the first, extending from dawn till the time at which the public square of the

city was filled with people, he transacted business, and gave audience to all who desired to see him; during the remainder of the day he abandoned himself to different amusements. He erected various magnificent buildings and colossal statues, and was extremely liberal to the priests of Egypt. Among his most celebrated political acts was the institution of a law by which every Egyptian was bound annually to explain to the magistrate of his district the manner in which he obtained his living. Those who failed to give a satisfactory account were punishable with death. This remarkable Egyptian law was copied by the Athenian legislator Solon, the contemporary of Amasis; and in the days of Herodotus it was still in force at Athens; experience, says that historian, having proved its wisdom.

68. The policy of Amasis was peculiarly *phil-Hellenic*, as it was called; that is, favourable to the Greeks. He was on terms of intimacy with various Greek princes, and he sent valuable gifts to Delphi and other Grecian shrines. Since the opening of Egypt to Greek intercourse in the reign of Psammetik, Naukratis, a town of the Delta, situated on the most western of the great branches of the Nile, had been the principal port for Greek commerce. In this city a large temple, with annexed habitations for the merchants, and warehouses for their goods, had been erected at the joint expense of nine Greek cities. To this imposing establishment, founded doubtless for the protection of commerce, was given the name of *The Hellenion*; that is, 'The Greek Emporium.' The towns of Samos, Miletus, and Cegine, had also founded smaller temples at Naukratis on their own account; a temple in which to worship, forming, in every case, it would appear, the necessary nucleus of a commercial establishment. On these seats of trade Amasis conferred various important privileges. He permitted the Hellenion to assume the form of a regular corporation, with an organisation for self-government, and the protection of Greek commerce; the officers being nominated by the several cities concerned in the original foundation of the establishment. The effects of this important concession were soon evident.

The Hellenion became a flourishing Greek community on the Egyptian soil; and precisely as Canton for a long time was the only Chinese port at which Europeans could trade, so for many years after the death of Amasis, Naukratis remained the only port of Egypt open to the Greeks. Ascending the Canopic branch of the Nile, all their vessels were required to proceed direct to Naukratis; and if a Greek ship attempted to enter any other mouths of the river, the crew were obliged to declare that the mistake was the result of accident.

69. Amasis reigned forty-four years (570–526 B.C.), and was ever afterwards remembered as one of the greatest and most popular of the Egyptian monarchs. Among his military actions was the complete reduction of Cyprus to be a dependency of Egypt. Towards the close of his reign he was threatened with an invasion by the Persian king, Cambyses. While it was pending, he died, leaving as his successor Psammenitus, his son by a Grecian wife. This prince had not reigned six months, when Egypt was conquered, and annexed to the Persian empire (525 B.C.) At this point, accordingly, the history of Egypt as an independent state terminates.



As an example of hieroglyphic writing, there is here given a representation of an inscription from the obelisk of Philæ. The symbols enclosed within the elliptical ring or cartouche signify the word 'Cleopatra'—there being a phonetic character corresponding to every letter in the Greek name, together with the symbols (a small semicircle and oval) of the feminine termination. Thus, beginning at the top, and reading from right to left, we have nine signs respectively agreeing with the nine letters K-L-E-O-P-A-T-R-A—the small oval and semicircle on each side of the last bird, or A, marking the feminine termination.

THE PHœNICIANS.

70. The whole of the extensive region lying between the Mediterranean and the river Tigris was by the ancients called *Syria*. The condition of Syria, at the earliest period to which history reaches, seems to have been that of a vast tract of country divided into a number of petty principalities, each having a city for its centre, and each under the rule of a chief who bore the appellation of king. In the course of time the country was divided into Phœnicia and Palestine on the Mediterranean, and the more inland region stretching to the Tigris which received the name of *Assyria*, though divided into several kingdoms. In order to avoid a confusion of terms, the ancients used to speak of the Jews as the Syrians of Palestine, and of the Phœnicians as the Syrians of Phœnicia; while, as a designation for the inhabitants of the remainder of Syria, they retained the general term Assyrians.

71. Phœnicia, or Phœnice, as it is more properly named, was a very small country—a mere strip of the Syrian coast lying between the Mediterranean and the chain of mountains called Libanus. Its length from its northern extremity, the river Eleutherus, to its southern, Mount Carmel, was 120 miles; its greatest breadth was only about 20 miles. The coast of this limited territory was in general rocky, but indented with numerous bays. The climate was good, and the soil fertile, being watered by numerous small streams which flowed from Libanus to the sea, and which, in consequence of their rapid descent, were liable after rains to heavy floods. The various grains and fruits of the East were produced in Phœnicia in abundance; but in consequence of the excessive population in proportion to the extent of territory, the supply of native produce was not nearly sufficient for the demand, and the Phœnicians accordingly were

large importers of corn. Among the natural features of the country, one of the most important was the plentiful growth of timber-trees. The entire range of Mount Libanus, with its ridges towards the sea, was almost a continuous forest of cedar, fir, and pine—the trees best adapted for the purposes of shipbuilding. The timber of Mount Libanus was cut down, floated or carried to the Mediterranean, and built into ships; and by the navigation of these ships to all parts of the known world, the Phœnicians, or, as they are called in Scripture, the Canaanites, became one of the greatest of the nations of antiquity.

72. Originally the condition of Phœnicia was the same as that which has been described as the primitive condition of Syria in general—a tract of country containing numerous towns, each the centre of a limited territory, and each governed by its own king or chieftain. From among these communities the great cities of Phœnicia gradually became conspicuous—Aradus, Tripolis, Byblus, Berytus, Sidon, Sarepta, Tyre, Acre, and others of less importance—forming a chain of ports situated at short intervals along the entire coast.

73. Regarding the individual histories of these towns there is little distinct information. According to ancient tradition, the oldest of them was Sidon, the founder of which is said by the Jewish historian Josephus to have been Sidon, the eldest son of Canaan. That Sidon possessed claims to a very high antiquity, is at least indicated by the reference made to it in Joshua, xix. 28, where it is called 'great Zidon;' a designation shewing that, even at that early date (1450 B.C.), it was a city of note. In Homer also (1000–800 B.C.) frequent mention is made of the merchants and skilful artists of Sidon. About this time, however, it began to yield in importance to Tyre, which was believed to have been originally a colony of Sidon, and whose more advantageous position had enabled it to rival the mother city. The importance of Tyre, even while Sidon still continued to be regarded as the metropolis of Phœnicia, is proved by the manner in which Hiram, its king, the contemporary and friend of Solomon (1012 B.C.), is mentioned in 1 Kings, v., where an account is

given of Solomon's application to him for assistance in the building of the Temple. Not long after this Tyre had superseded Sidon as the chief of the Phœnician cities, and had come to exert, as Sidon had till then done, a virtual supremacy over the others.

74. Phœnician history is divided into two periods—the first, the period of the supremacy of Sidon, extending from immemorial antiquity to about the year 1000 B.C.; and the second, the period of the supremacy of Tyre, extending from about 1000 to 550 B.C.

75. The pursuits of a people are usually determined by the nature of the country they inhabit. In a rich level territory they are agriculturists; in a mountainous region they devote themselves to the pasturing of cattle and sheep; on the shores of the sea they become fishermen, or engage in foreign trade. The position of Phœnicia made its people mariners and merchants. On the left lay the Red Sea, the high road to India, where the natural luxuries and artificial elegances of the East were produced in vast abundance. On the right, and in front, was the Mediterranean, by which the whole world, as known to the ancients, could be readily reached. The Phœnicians thus very naturally, like the British of the present day, attained distinction in commercial pursuits—that is, in buying goods, the produce of inland and Eastern countries, and selling them to the nations who bordered on the Mediterranean and Western Europe. In exchange they obtained vegetable, mineral, and other produce from Europeans, and in this manner they may be said to have had in their hands the commerce of the world.

76. All national greatness has small beginnings. Little by little, favoured by circumstances and encouraged by profitable enterprise, the Phœnicians rose to eminence as a mercantile people as early as 1500 B.C.; and when, five hundred years later, Tyre attained a supremacy over Sidon, the nation was in a flourishing condition, and its proficiency in the arts considerable. As the trade of Phœnicia is one of the most interesting things connected with ancient history, it will be of use to describe it in detail.

77. The trade of the Phœnicians, which was at its height about a thousand years before Christ, or three thousand years ago, was of two kinds—inland and maritime. Merchandise was brought from Assyria, Babylonia, Persia, the borders of India and Egypt, the transit from which countries was by means chiefly of camels. Great numbers of these animals, forming *caravans*, traversed the deserts with



Oriental Caravan.

their burdens, under the charge of men experienced in this toilsome species of traffic.

78. The commodities supplied by Arabia were chiefly perfumes, precious stones, and wool; and their chief source appears to have been the district of Yemen, called also *Arabia Felix*, in order to distinguish it from the desert character of the remaining territory. From the various districts furnishing these products they were collected for the purposes of trade into two great marts: one in *Arabia Felix*, in the neighbourhood of the present towns of Mocha, Sana, and Damar, near the Straits of Babelmandel; the other in Eastern Arabia, at the town of Gerra, situated on the Persian Gulf. These marts also served as stations of communication with Ethiopia and India. Thus near Babelmandel were collected frankincense, gold, ivory, and slaves,

from the opposite coast of Africa ; while Gerra served as a receptacle for the Indian commodities, among which were included cinnamon and other spices, ivory, ebony, pearls, precious stones, horns of sea-unicorns, cotton, and possibly also silk, brought thither in caravans from the far East.

79. Periodical caravans journeying through the desert next brought the wares of Arabia to the borders of Phœnicia, carrying back Phœnician goods in return. From the depôt in Arabia Felix or Yemen, the caravan route towards Phœnicia seems to have been along the Red Sea, near the towns of Macoraba or Mecca, and Satrippa or Medina; and as this route lay for a great part of the way through the fertile region of Arabia, it is probable that the caravan received accessions at its various halting-places. From Yemen to the borders of Palestine the distance is 1260 geographical miles; and as the usual rate at which a caravan travelled was about sixteen miles a day, the journey would occupy about eighty days. In about three months, therefore, the myrrh, gold, frankincense, and other articles which had been purchased in Southern Arabia for the Phœnician market, was safely deposited in the warehouses of Tyre. It is to the goods brought to Tyre by this species of conveyance that the prophet Ezekiel refers in that part of Scripture where, under the form of a denunciation of future judgments on the great merchant city, we obtain more particulars than are to be found elsewhere respecting the commerce of Phœnicia: 'The merchants of Sheba [Saba in Yemen] and Raamah [another station in Arabia] they traded with thee; they occupied in thy fairs with chief of all spices, and with all precious stones and gold.' There appears, from another verse, to have been a trade in cattle between Tyre and Arabia, probably independent of the caravan intercourse with Yemen: 'Arabia and all the princes of Kedar, they occupied [dealt] with thee in lambs, and rams, and goats; in these were they thy merchants.' Regarding the other great caravan route of the Arabian trade, that from Eastern Arabia, our information is not so distinct. Gerra, on the Persian Gulf, was, as has been remarked, the depôt where the Eastern Arabic commodi-

ties, and those brought from India, were collected. Thence it appears certain that part of them were conveyed directly across the desert to Yemen, a journey of 700 miles, or forty days, and there awaited the departure of the ordinary Yemen caravan. It is probable, however, that there was also a direct caravan route from Gerra to Phœnicia. This is borne out by the more minute interpretation given by recent scholars to the portion of Ezekiel already quoted: 'The sons of Daden carry on thy trade, and to large countries went thy merchandise; with horn, ivory, and ebony did they requite thee for thy wares.' Here Daden is supposed to mean either Gerra or one of the Bahrein islands adjacent to it in the Persian Gulf; the goods mentioned are Indian; and the language implies that they were brought direct from Daden to the markets of Phœnicia.

80. The commerce of the Phœnicians with Arabia, and indeed with all other countries, was, as is indicated in the passages from Ezekiel, entirely one of barter. Even the precious metals were given and taken, not as coin, but as produce. Another fact to be deduced from the language of the prophet is, that the Phœnicians did not carry on the overland trade themselves, but employed in that duty tribes of Arabs, particularly the Midianites and the Edomites, or Idumeans. The reference to the Midianites in the Scriptural history of Joseph is well known. It would appear, too, from a passage in Judges (viii. 24-27), where an account is given of the immense quantity of spoil which the Israelites took from the Midianites when they had conquered them, that this tribe had grown exceedingly wealthy by its traffic. They wore earrings and ornaments of gold, and the chains on the necks of their camels were also of this precious metal. The Edomites were not, like the Midianites, a nomadic or wandering tribe, but a settled, agricultural, and pastoral people, inhabiting the hilly tract between the southern border of Palestine and the Gulf of *Ælana*, or *Ailath*, now called the Gulf of *A'kaba*, the eastern inlet at the head of the Red Sea. They possessed various cities; two of which, named *Elath* and *Ezion-geber*, were seaports, at the northern extremity of the Gulf of

A'kaba. The transit from Elath and Ezion-geber to Phœnicia was by routes through the country of the Edomites. An important station and depôt on the journey was at a city hewn partly out of the rocks, whence it was named Petra, the ruined and desolated condition of which has in modern times engaged much interesting investigation.

81. With the view of superseding long overland journeys from the southern regions of India, the Phœnicians are known to have conducted a traffic by the Red Sea in connection with Elath and Ezion-geber; and so likewise, after the conquest of the Edomites by the Jews under David, these ports were used by Solomon for maritime purposes. Thus (1st Kings, ix. 26-28) we read that 'King Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom. And Hiram, king of Tyre, sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.' Again (x. 11), 'And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones.' And still more minutely in 2d Chronicles, ix. 21, 'For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.'

82. The commercial intercourse of the Phœnicians with Egypt was of great antiquity. What the chief imports were from Egypt is learned by a reference to Ezekiel, xxvii. 7. 'Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail' (pavilion). To these must be added the Ethiopian products—ivory, gold, negro slaves, &c.—brought to Egypt by the caravans from Interior Africa, and sold in the Egyptian marts to Phœnician purchasers. Corn also was doubtless an occasional import from Egypt to Phœnicia: it was principally, however, from Palestine that the Phœnicians derived the corn necessary to supplement the insufficient

produce of their own land. 'Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and sweetmeats, and honey, and oil, and balm;' (Ezekiel, xxvii. 17.) As the wheat of Judah was not only cheaper to the Phœnicians than that of Egypt, on account of the smaller cost of carriage, but also of its better quality, it was only on occasions of scarcity in Palestine that the Phœnicians purchased Egyptian corn. Wine was one of the chief articles of export from Phœnicia to Egypt. According to Herodotus, the Tyrians possessed a trading colony at Memphis, from which it would appear that the Phœnician intercourse with Egypt was of considerable importance. The situation of Phœnicia on the Mediterranean, at a moderate distance from the mouths of the Nile, would have rendered mercantile intercourse by sea convenient and inexpensive; but the scrupulous jealousy of the Egyptian monarchs prevented foreign vessels from touching at their coasts; and consequently the trade with Phœnicia was carried on by land, which doubtless enhanced the value of the articles imported.

83. Besides trading with India, Arabia, and Egypt, on the south and west, and also to some extent with Armenia on the north, they maintained a considerable intercourse with Babylon and other nations on the east. Of this trade, the most important department was that conducted by caravans between Phœnicia and Babylon, and thus alluded to by the prophet:—'Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad [all which places were Mesopotamian or Assyrian marts], were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise;' (Ezekiel, xxvii. 23, 24.) The route between Babylon and Tyre, it is not easy to determine; probably, however, the great cities of Palmyra and Baalbek, the ruins of which now astonish travellers, were two of the connecting stations. In Scripture history (1st Kings, ix. 18) the building of these two cities is attributed to Solomon. 'He built Baalath [Baalbek] and Tadmor [Palmyra] in the wilderness;' and the close alliance which

at that time subsisted between Solomon and the king of Tyre renders it probable that the Jewish monarch was in this undertaking acting under Phœnician counsels; while from other historical evidences it may be inferred that the parties chiefly benefited by the establishment of the stations in question were the Phœnicians.

84. Independently of these various lines of trade, carried on principally by land-journeys, the Phœnicians possessed a maritime traffic of large extent. It is impossible to read of the enterprise and enlightened industry of this remarkable people without being impressed with the conviction that they fulfilled a great and useful purpose in ancient times. Commerce has always been an important means of civilisation; and the Phœnicians in their mercantile pursuits were extensive civilisers. Instead of wasting their energies on war, they betook themselves to the less dazzling but more useful arts of peace. In the execution of their schemes of trade they sagaciously formed distant settlements in countries which at that period were still inhabited by rude nations. Thus they planted civilised colonies of their surplus population on numerous spots along the Mediterranean coast of Africa, and also on several islands in that inland sea.

85. Cyprus, Crete, Rhodes, the Cyclādes, the Sporādes, and other islands of the Archipelago, as far north as the Hellespont and the coast of Thrace, received Phœnician emigrants, who built towns, and mingled with the native populations. Traces of this ancient dissemination of the Phœnician race through the islands of the Levant were long visible. Even beyond the Ægæan, in the islands of the Black Sea, and along the northern coasts of Asia Minor, the Phœnicians planted colonies. From these regions, however, as well as from the Ægæan, Phœnician commerce was gradually driven away as the Greeks rose in commercial importance; and abandoning a traffic which was becoming profitless, the Phœnicians sought better markets in other parts of the Mediterranean. The portion of Africa which they selected as a seat of commerce was the fertile region corresponding to the present Tunis, which projects from the Lesser Syrtis. Here

(1100 B. C.) Utica, a colony of Sidon, was founded ; about 270 years later was established the famous Byrsa, or Carthage, a colony of Tyre ; to these, in process of time, were added Adrumetum, Tysdrus, Great and Little Leptis, and others, forming a chain of port-towns and commercial stations. Thus thoroughly Phœnicianised, this portion of Africa became afterwards, under the leadership of Carthage, a second and independent Phœnicia, similar in all essential respects to the first, only destined to survive it, and inherit its colonies and its commercial supremacy. While the elder Phœnicia existed as a great commercial nation, Carthage of course was one of the greatest marts. Collecting the wares of Interior and Western Africa by means of caravans which journeyed across the Great Desert or Sahāra, the Carthaginians sold these to the Phœnicians, and received goods in return—the two states apparently acting in this commerce on a footing of perfect independence.

86. Sicily seems to have been colonised as early as Northern Africa, but less extensively. Mutīca, Solœis, and Panormus were among the most ancient Phœnician settlements in this island. At first the Phœnicians seem to have had the whole island to themselves ; but when the Greeks (800–600 B. C.) began to colonise it and the adjacent parts of Italy, the Phœnicians retired to its southern and Italian coasts. Sicily was colonised by the Phœnicians chiefly as a convenient station on the route to Spain ; and Sardinia, Malta, and the Balearic Isles appear to have been colonised by them for a similar object. On the coast of Spain the Phœnicians founded considerable settlements. Gades or Gadīra, which still flourishes under the name of Cadiz, was one of the earliest of these colonial cities. Afterwards were built Carteia or Calpe, near the present Gibraltar ; Málaca (Málaga) ; Hispālis (Seville) ; and a number of other towns along the coasts, or at some distance inland. In short, the whole of Southern Spain was thoroughly Phœnicianised. From Spain the Phœnicians imported corn, wine, oil, wax, fine wool, salt fish, and a great variety of pickles and preserved fruits, for which they gave in exchange dyed

linen, toys and trinkets, and other articles calculated to please the taste of the native barbarians. It was the prodigious metallic wealth of Spain, however, that chiefly attracted the Phœnicians to this peninsula.

87. The Phœnicians did not confine their maritime traffic to the limits of the Mediterranean. Arrived at the Pillars of Hercules, they boldly steered through the straits and braved the terrors of the Atlantic. On the coasts of Portugal, in the Scilly Isles, and even in distant Madeira, waved the Tyrian pennant. Southwards along the coast of Africa, as far probably as Senegambia, they pursued a wary navigation. They persevered equally in the northerly direction, sailing across the Bay of Biscay, along the shores of Gaul, through the English Channel, and on towards the shores of Britain, whence they took cargoes of tin from the mines of Cornwall. Another article of commerce, the beautiful amber, which was then as valuable as gold, allured them to the Baltic Sea and the coasts of Prussia. On returning from these long voyages, they were either totally silent to foreigners respecting the countries they had visited, or, if questioned, told lies in order to deter others from interfering with their trade. Gades in Spain was their port of outfit for voyages along the shores of the Atlantic; and hither they brought their African and British cargoes to be reshipped for Tyre. The voyage from Gades to Tyre occupied about eighty days; for, daring mariners as the Phœnicians were, they never ventured into the open sea when they could attain their destination by coasting navigation. Such, however, was the usual practice of navigators before the discovery of the mariner's compass. When it is considered that the Phœnicians, with their imperfect scientific knowledge, pursued a maritime trade with India, it will appear that they were a people of singular enterprise and intelligence. In a word, they were the greatest commercial nation of ancient times.

88. Some peculiarities in the domestic polity of the Phœnicians, resulting partly from their mercantile pursuits, and partly originating in sources independent of these, now merit attention.

89. The spirit of commerce among the Phœnicians was not less remarkable than the energy of their religious sentiment. This extraordinary people do not seem to have been Polytheists in the exact sense of the word, although they practised an idolatrous worship, in which deities, or, as they called them, *Baals* (lords) of various names figured, as Baal-semen and Baal-herith. The various Syrian cities adjoining the land of the Hebrews seem to have had each a peculiar Baal, whom it worshipped as a tutelar deity. Thus Baal-zebub was the god of Ekron; Dagon was the Baal of Ashdod; and so on: and hence, as the Hebrews frequently adopted one or other of the gods of their neighbours as an object of worship, the name *Baal* is often used in Scripture as a general designation for any false god. There are instances, however, in which it is applied to Jehovah himself: it is also often used in its generic sense of Lord. Of the false Baals denounced in Scripture, perhaps the most celebrated was the national or tutulary Baal of the Phœnicians. His special name was *Melkart* or 'King of the Earth.' The great temple of this god at Tyre was affirmed by its priests to be coeval with the foundation of the city itself, which, they informed Herodotus (440 B.C.), was then 2300 years old. Herodotus, who went to Tyre expressly to visit this temple, describes it as a splendid edifice, held in great veneration. Among its treasures he saw two pillars, one of pure gold, the other of emerald (probably some shining stone), which was brilliantly luminous at night. To this temple gifts were forwarded from the Phœnician colonies—Gades, Carthage, Sicily, &c.; and at stated times ambassadors from the various colonies arrived at Tyre to hold a great festival in honour of the national god. This reverence for the great temple of Melkart at Tyre was the chief bond that cemented the scattered colonies with the mother state; even Carthage, when in the plenitude of her power, paid the homage due to the spot from which the power of Melkart had emanated over the earth. In each of the towns of Phœnicia Proper, however, as well as in each of the Phœnician settlements, there was a temple to the national god. Herodotus found one in the island

of Thasos, which had been a Phœnician settlement. At Gades there was one; Carthage also had its shrines to this deity; but wherever the Phœnician race was diffused, there Melkart was worshipped. No human victims or sacrifices of swine were allowed to be offered to him: on his altars the fire was always kept burning, and his priests officiated barefooted. Whether there was a visible image of him in his temples is not clear. On the late Tyrian coins there was a figure representing him, but this probably was a Greek device.

90. In the Phœnician Melkart the Greeks recognised a similarity to their own Hercules; they therefore named him the Tyrian Hercules—a licence which doubtless proceeded on a total misconception, and has produced much confusion. In the story of the adventures of the Tyrian Hercules, however altered by the Greek poets and historians who have handed it down to us, we may still perceive how strong and real was the hold which the name Melkart had over the Phœnician imagination. He was the symbol of their race and their civilisation; and their whole history as a people was cast into the form of a poetic narrative of the great deeds of their national god. The Tyrian Hercules, say the Greeks, resolved to make war upon Geryon, the son of Chrysaor ('of the Golden Sword'), who ruled in Iberia (Spain.) He collected a great fleet at Crete; sailed to the African coast; travelled by land through Africa, where he taught men agriculture, and built Hecatompnylos (a large city in the interior of the Carthaginian territory); after which coming to the strait which from that day men called 'The Pillars of Hercules,' he crossed over to Gades and conquered Spain; and then carrying away much booty, including the oxen of Geryon, he returned to Phœnicia through Gaul, Sardinia, Italy, and Sicily. This mythic legend seems to be a representation of the progress of the Phœnicians and Phœnician civilisation round the Mediterranean.

91. In the height of its commercial prosperity, Phœnicia, with its almost continuous range of 120 miles of cities, villages, quays, dockyards, and warehouses, presented a scene of bustle unparalleled in any other part of the globe.

Tyre, protected by its double wall of hewn stone, was of course the seat of greatest wealth and luxury (Ezekiel, xxvii. and xxviii.); but the other large towns, as Sidon, Arāḏus, Tripōlis, &c. had their respective shares in the general commerce of the nation. The affairs of each were administered by its own king, or rather, as he might be called, hereditary mayor, assisted by a body of wealthy merchants elected from the general community, and forming a species of sanhedrim or town-council. This peculiarly mercantile model of government, somewhat resembling that of Venice in the middle ages, seems to have been copied, in certain cases perhaps with a little modification, in all the Phœnician colonies; and doubtless it was the most suitable in the circumstances. While each city, however, was municipally independent, a general confederation existed among them all, represented by periodical congresses of the whole nation. In the confederacy Tyre maintained a degree of presidency. The same supremacy which Tyre exercised over the cities of Phœnicia Proper, Carthage came to exercise over the cluster of Phœnician towns and villages in her neighbourhood, while Gades held a similar station in Spain. The Phœnician colonies, it is important to observe, were not under the sovereignty of the mother country, as is the usage in modern colonial possessions. They were independent communities, connected with the parent state only by the ties of common language, common pursuits, and a common worship.

92. That the Phœnicians should possess taste in arts, and skill in manufactures surpassing those of other nations, were necessary consequences of their position as a great mercantile people. Their dockyards and mines alone required and fostered many kinds of engineering talent and mechanical ingenuity. The houses, too, in which the merchant princes of Phœnicia lived, the clothes which they wore, the viands and wines which they used at their entertainments, indicated the wealth and tastes of the people. In order to supply the luxuries in daily use among such a community, the skilled labour of myriads of workmen and artists was necessary. On their pleasure-barges alone infinite ingenuity was displayed. In weaving, dyeing,

glass-blowing, working in metals, and carving in metal, ivory, and wood, the Phœnicians particularly excelled. Their manufactories for glass, of which they were the inventors, were in Southern Phœnicia, where there was a species of sand well adapted for the purpose. The famous Tyrian purple-dye, so celebrated among the ancients, was supplied by two kinds of shell-fish (one called *buccinum*, found adhering to rocks; the other *purpura*, which was drawn from the sea), found in great abundance not only on the Phœnician but on various other coasts of the Mediterranean. The shell-fish of Phœnicia furnished the brightest purple, and the Tyrian dyers were more expert than those of any other country.* Of the skill of the Phœnicians as carvers there is ample proof in Homer's frequent mention of the Sidonian artificers in ivory and other materials. And in the description given (2 Chron. ii. 13) of the artificer sent by Hiram, king of Tyre, to assist Solomon in the completion of his temple, we have a picture of the finished Tyrian artist of the period. 'Now I have sent a cunning man, endued with understanding, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him.'

93. A career like that of the Phœnicians, familiarising them with such a variety of scenes and occupations, was calculated to impart to them a liberal and enlightened mode of thinking. Debarred from conquests in Asia by their geographical position, their mercantile policy taught them to avoid unnecessary conflicts with the barbarian nations of the west; and in this they seem to have acted

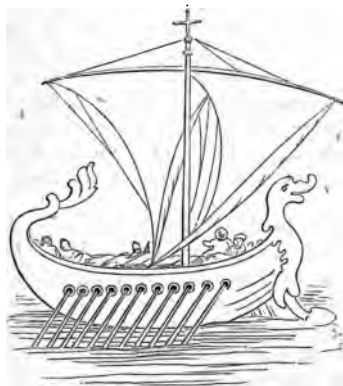
* This superiority in the art of dyeing purple and scarlet colours is thought by some to have given rise to the name *Phœnicia*, which seems to be derived from the Greek word *phoinix*—purple. Bochart thinks that the Phœnicians had anciently been called children of *Anak* (*Benianak*); and that the *b* being softened the word became *phenak*, plural, *phenakim*, from which the Greeks formed *Phoinikes*. Mignot does not think it necessary to recur to *beni* (sons), but says that the ancient name *Anakim*, found in the Book of Joshua, with the Egyptian article *phe* prefixed, making *phenakim*, is the most natural and simple account of the origin of the name. The Greeks likely learned it from the Egyptians.

more wisely than their successors, the Carthaginians, who were accustomed to blend views of conquest with schemes of commerce. From any contest with the Greeks, their rivals in the eastern Mediterranean, the Phœnicians studiously kept aloof. They were however a pacific people. Such military force as they required to protect themselves against their neighbours, they hired from the barbarian nations with which they had commercial relations, considering it more economical to pay mercenaries to fight for them than to become soldiers themselves. 'They of Persia,' says the prophet Ezekiel (xxvii. 10), referring to this practice, 'and of Lud and of Phut [Libyan countries] were in thine army, thy men of war: they hanged the shield and helmet in thee.' The more important military trusts, however, were given to native Phœnicians; thus (verse 11), 'The men of Arvad [Arādus] with thine army were upon thy walls round about; and the Gammadims [from another Phœnician city] were in thy towers; that is, Tyre was garrisoned by native Phœnicians, while the mercenaries did general military service.

94. In the legitimate pursuits of commerce, experience shews that there is nothing obstructive to refinement of sentiment or proficiency in literature. Some of the greatest writers have not disdained to be men of business. Accordingly we find that the cultivated tastes of the Phœnicians led them to indulge in the pleasures of literary production. Their authors gave to the world numerous works, historical, geographical, religious, and poetical, written in their own language, which was closely allied to Hebrew. The whole of this literature, except a few fragments, has unfortunately perished, and the only native name of literary note which has reached us is that of Sanchoniathon, who is said to have been born at Berytus, and to have acted as secretary to a king of Byblos about a thousand years before Christ. His principal, if not his only work, was a history of Phœnicia, civil and religious, in eight books, which was afterwards translated into Greek by one Philo, an author of the first century of our era. Until lately the only specimens of this work which survived were some extracts from the Greek translation, preserved by the ecclesiastical

historian Eusebius; but in 1835 a manuscript, purporting to be the entire translation, was discovered in a Portuguese monastery. Scholars, however, have decided that this cannot be the genuine work of Sanchoniathon, and that it must be a forgery by Philo. Some have even denied that such an author as Sanchoniathon ever existed.

95. In the general account which has been given of the Phenicians, all the known particulars of their history, from 1000 B.C. to 600 B.C., possessing any special interest have been included. Such additional particulars as refer to their relations with the Assyrians, and to the manner in which they were ultimately added to the empire of the Persians, will be narrated more appropriately in the sections specially devoted to these famous nations of antiquity.



THE JEWS.

96. The Hebrews or Jews are an exceedingly interesting and ancient people, whose history is intimately associated not only with religious and moral progress, but with the advancement of civil society.

97. According to the scriptural narrative, the Hebrews are descended from a Chaldean named Abram or Abraham, the ninth in descent from Shem, one of the sons of Noah. The native place of Abraham was 'Ur of the Chaldees,' an Assyrian town, which is identified with Orfah, in Upper Mesopotamia. Here Abraham dwelt with all his kindred: his wife Sarai, and his aged father Terah; his brother Nahor, with his wife Milcah; his nephew Lot, the son of his deceased brother Haran, and many others, all forming one united household or family. Terah, the father and head of this household, resolved to migrate from Ur into the land of Palestine, which was then called the land of Canaan, because the nations by which it was inhabited were descendants of Canaan, the youngest son of Ham, and were all therefore included under the appellation of *Canaanites*. Terah died on his way at Charan, now called Carrhæ, which is little more than thirty miles from Ur.

98. After the death of Terah, his son Abraham, by Divine command, arose, and taking with him his wife Sarai, and his nephew Lot, and all their flocks, and servants, and substance, proceeded to the land of Canaan (1921 B.C.) At this time Abraham was seventy-five years of age. Entering that part of Palestine afterwards called Samaria, he journeyed southwards through the villages of the Canaanites, and was at last obliged by a famine to take refuge in Egypt. On their return out of Egypt, Abraham and Lot separated: Lot choosing to reside on the plain of Jordan, which is now covered by the Dead Sea; and Abraham proceeding more to the west

through the settlements of the Canaanites, recognised by them as a great and wealthy sheik or chieftain, venerated for his wisdom and his power in battle. His usual place of sojourn was in the district of the Amorites, where he pitched his tent 'in the plain of Mamre,' near Hebron, a village still existing about twenty-seven miles south of Jerusalem.

99. Residing as a stranger in Canaan, Abraham, who was childless, saw no prospect of the fulfilment of the Divine promise that his posterity should inherit the land. Yet having faith in the Almighty, he waited patiently, performing deeds of valour and piety, and enjoying the high esteem of his neighbours. Eventually there was born to him by an Egyptian handmaiden, a child named Ishmael (1910 B.C.); and later still, in his old age, by his wife Sarai, a son named Isaac (1896 B.C.) After the death of his wife Sarai, an event which took place 1859 B.C., Abraham married a second wife, a Canaanite named Keturah, and by her he had six sons—Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. At length, when in extreme old age (1821 B.C.), the patriarch died, and was buried in the field of Machpelah, near Mamre, which he had purchased as a burying-ground from Ephron the Hittite, and where, nearly forty years before, he had buried his wife Sarah. He left behind him eight sons. Of these Ishmael, driven in his youth from his father's home, had for many years been leading the life of a nomadic chief in the Arabian desert, where his twelve sons became respectively the fathers of twelve tribes of wandering Arabs or Ishmaelites, whose descendants yet roam over the deserts. Isaac had been married to his cousin Rebekah thirty-five years before the death of his father; and before Abraham died, he saw the issue of this marriage—Esau and Jacob. Regarding Isaac as his true heir, who was to inherit his substance and the Divine promise, he sent away his six other sons by Keturah, with due provision, before he died, that Isaac alone might remain in Canaan. Midian and the other sons of Keturah dispersed themselves over the countries to the east and south of Palestine, becoming the founders

of tribes and clans, all of which afterwards could claim affinity with the Jews through their descent from Abraham. Meanwhile, also, Lot, the nephew of Abraham, who had been rescued at the destruction of Sodom and Gomorrah, became, through his sons Moab and Benammi, the progenitor of the Moabites and the Ammonites—two nations who occupied the country on the east of the Dead Sea. These nations, consequently, were by descent related to the Jews.

100. After the death of Abraham, Isaac removed to Gerar in the country of the Philistines. The Philistines were descended from Mizraim, the son of Ham; and at first occupying a limited strip of coast territory, lying between the stream called the River of Egypt (the present Wady El-Arish) and the site of the city of Joppa, they eventually became so powerful as to confer their name on the land of the Canaanites. Thus from the Philistines the name *Palestine* has been applied to the whole country, of which the Hebrews finally acquired possession. In the country of the Philistines Isaac dwelt, as his father had lived in the land of the Canaanites—a stranger, animated with a pious dependence on God, and so prosperous in his flocks, and herds, and crops, that ‘the Philistines envied him.’ He and Rebekah, however, were grieved when their son Esau married two Canaanitish wives. Esau had already, in a moment of rashness, sold to his younger brother Jacob those solemn rights which, according to Oriental custom, belonged to him in virtue of his being the elder son. That blessing also which Isaac had in reserve for Esau, and by which, on his deathbed, he was to consecrate him his successor on the earth from which he was about to depart, Jacob obtained by stratagem. That he might avoid the anger of Esau, and also that he might obtain a wife of the pure Mesopotamian race, from which he was himself descended, and thus have an additional superiority over Esau, whose wives were Canaanites, Jacob (1760 B.C.) went to live for a time at Charan, whence his grandfather Abraham had migrated into Palestine, and where now his uncle Laban, Rebekah’s brother, was the head of a great household. After his

departure Esau, to repair his error in marrying two Canaanitish wives, added to them a third from the family of Ishmael.

101. Jacob remained twenty-one years in Charan of Mesopotamia, serving his uncle Laban, whose two daughters, Leah and Rachael, he married. He had eleven sons—Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, and Joseph, besides a daughter named Dinah. Of these Joseph only was born of Rachel. With his large family, and great wealth of flocks and herds, Jacob, or as he was now called ISRAEL, at length left Mesopotamia, and returned to Palestine, where Isaac still lived, and where Esau, who had become the chief of a great household, received him kindly. Here, near Ephrath or Bethlehem, Rachel died in giving birth to Benjamin, Jacob's twelfth son. After the death of Isaac, Esau and Jacob separated; because, it is said, being strangers in the land, and both powerful chiefs, they could not dwell satisfactorily together. Esau, with his three wives, and his sons and his grandsons, went to live in Seir, called also Edom or Idumea—a mountainous country south from Canaan, situated between the Dead Sea and the Gulf of A'kaba; and there they founded the nation of the Edomites or Idumeans, which at first consisted of clans, ruled by the descendants of Esau as chiefs, but afterwards came under the government of kings, of whom eight reigned before the Jewish monarchy was founded. The Edomites, accordingly, regarded themselves as of the same origin as the Jews. Meanwhile Jacob, with his family, remained in Canaan, his twelve sons serving him and tending his flocks.

102. The elder sons of Jacob, envious of their brother Joseph, whom Jacob specially loved, sold him, as he was keeping his father's flocks, to a travelling company of Midianitish merchants, who carried him as a slave into Egypt (1728 B.C.) Jacob, believing him to be dead, mourned for him many days. But after various adventures in Egypt, Joseph rose to eminence; and when, about twenty years after his arrival, a severe famine prevailed in those parts of the earth, he attained the dignity of being

governor under Pharaoh. Pressed by the famine, Jacob and his sons, with their wives and children, and all his stock, came to live in Egypt (1705 B.C.), where, out of consideration for Joseph, the Pharaoh then ruling assigned them as a possession the land of Goshen, which formed that district of the Egyptian territory nearest the eastern outlet of the Nile.

103. In the course of a few generations the small tribe or household of Hebrews thus transferred into Egypt became a powerful people, calling themselves Israelites. They were tenacious of their own customs and traditions; and notwithstanding frequent intermarriages, they still preserved themselves distinct from the Egyptians among whom they dwelt. At first, probably as has been remarked (par. 25), while the Hyksos or shepherd kings ruled in Egypt, the Israelites were well treated; but the expulsion of these kings (1575 B.C.) and the accession of a native Theban dynasty were events fatal to their interests. For about eighty years they groaned under a cruel bondage; but at length God raised up a deliverer in the person of Moses, a descendant of Levi, the third son of Jacob. Educated in all the learning of the Egyptians, Moses had fled from Egypt, when he was forty years of age, into the land of Midian in Arabia Petræa, where Jethro, the priest of Midian, gave him his daughter in marriage. Called, however, by God to the high charge of delivering his enslaved countrymen, he left the tents and flocks of Jethro, and the secluded life of the desert, and in his eighty-first year returned to Egypt to rouse his countrymen to a sense of their degraded condition, and to seek their liberty in spite of the wrath of Pharaoh. After many signs and wonders he effected this desirable end; and at the head of the whole nation of Israelites, numbering 600,000 men, besides women and children, he marched out of Egypt, carrying with him the embalmed body of Joseph. In this hasty flight Moses led the Hebrews towards the upper extremity of the Red Sea, the bed of which they crossed in a miraculous manner, at a short distance from Suez. When safely arrived on the opposite shores of the Red Sea, the Israelites encamped in the desert of Arabia. This, the famous

Exodus, or 'going forth' of the children of Israel from Egypt, took place, according to the common chronology, in the year 1491 B.C.

104. During forty years the Israelites led a nomadic life in the wilderness. About a year after their departure from Egypt, Moses conducted them to Kadesh Barnea, on the southern border of Canaan; but, terrified at the prospect of fighting their way into so populous a country, they demanded to be led back into Egypt. On account of this faint-heartedness, it was announced by God, through Moses, that no Israelite above twenty years of age then alive, with the exception of Caleb and Joshua, should enter Canaan; and that the honour of possessing the promised land should be reserved for a new generation, trained to fatigue in the free air of the desert. It was not, therefore, till the year 1451 B.C., that the Israelites again appeared on the borders of Canaan, prepared to invade it. The intervening period was spent in that portion of Arabia Deserta lying between the two northern gulfs of the Red Sea, which is called the 'Wilderness of Sin,' or the peninsula of Sinai. Here they were several times attacked by the neighbouring nations: at various times also, as is mentioned in Scripture, rebellions were excited against the authority of Moses; but by the intervention of the miraculous Power which led and guarded them, they escaped from every danger.

105. The forty years of a wandering life in the desert of Sinai were important in the history of the Jews. It was during this period that they were fully organised as a people, under a divine code of institutions, by which they were to be distinguished from all other nations. This code, delivered to Moses on Mount Sinai in the first year of their wanderings, may be divided into four classes of laws: 1. Laws relating to their political and social constitution as a people; 2. Moral laws, binding on their consciences as individuals; 3. Civil and penal laws, affecting their relations to each other as members of the same community; and 4. Ceremonial laws, including a variety of ordinances relative to their religious worship, as well as a body of sanitary regulations respecting diet

and personal cleanliness, admirably adapted to the country and climate of Palestine.

106. As regards the political constitution of the Jewish nation, the fundamental principle pervading their whole system was, that God, and God alone, was their king and lawgiver. God was the creator, and, in a general sense, the ruler of all nations; but over the Israelites He was for ever to watch with the eye of a sovereign and protecting father. Of all the earth, that spot whereon the Jews trod was overshadowed most intensely by His presence; of all the nations, the Jews were His peculiar people. It was therefore a sin of the deepest dye, involving treason and ingratitude, as well as unbelief, for any Israelite to bow down to a false god, or for a moment to bestow an idolatrous thought on the Baals of the surrounding nations. Thus, king of the Israelites, JEHOVAH was to make known His will to them through Moses so long as he lived; and after the death of Moses, through the rulers and prophets whom HE should raise up from time to time. But once for all there was to be given, through Moses, a code of laws, which, being written in a book, were to be binding on the Jews through all future ages. This Mosaic constitution was firmly established among them while they dwelt in the wilderness; it was carried with them into Canaan; and amid all the revolutions of their subsequent history, it remained essentially unrepcaled.

107. According to this Mosaic constitution, all the Israelites were politically equal: there was to be no distinction of castes among them as among the Egyptians; no limitation to the exercise of individual energy or talent. Parental authority was recognised and enforced; but the father did not possess the power to put his son to death or to disinherit him. The eldest son was to receive two portions of his father's property, the others inheriting equally. This equality, in the eye of the law, was an important step in social polity. It may be said to have been the first indication that all men are of equal moment in the sight of God, and all equally accountable beings, however much they may differ in regard to worldly circumstances. We have therefore to look to the Jewish

code of laws as the *first recognised basis of that social freedom now enjoyed by all civilised communities*. Civil liberty had its origin in the Hebrew nation—the Bible is the earliest record of political liberty, and its unerring promoter. These are the most important facts that the historian of ancient times can announce.

108. The political equality enjoined by Moses was to exist not only while the Hebrews were wandering in the desert, but when they settled in the promised land, and was to be maintained by a partition of the land by lot among their families, each family becoming owner of the soil assigned to it. So carefully was this principle of equality studied, that it was provided that no land could be alienated in perpetuity: every fiftieth year there was to be a solemn jubilee, at which all lands that had been sold were to revert to their original owners. At the year of jubilee, also, lest any Israelite should gain the advantage of a permanent character over his brother, all debts and contracts were to cease. This provision for a return of society every fiftieth year to its normal state was one of the most remarkable features of the Jewish polity: it was a solution, adapted to the Jewish ideas, of a problem which has occupied statesmen and political economists in all ages. It was in the same spirit of adherence to the principle of equality that the Israelites were forbidden to take interest from each other for money lent, or to sell themselves or each other as slaves. A Hebrew might hire himself to another for six years, and then renew his engagement; but he could not permanently be enslaved. Slavery, however, of foreigners among the Hebrews was allowed; but these bondsmen were protected by various laws, which rendered their condition much less painful and degrading than that of the slaves of other nations.

109. Politically equal, the Hebrews were, however, to keep up their distribution into tribes. Of these there were to be thirteen; eleven of which—namely, those of Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, and Benjamin—were to consist each of the whole progeny of that son of Jacob whose name it bore, while the other two were to consist respectively of

the descendants of Ephraim and Manasseh, the two sons of Joseph. This increase of the number of the tribes to thirteen was to be compensated by a peculiar arrangement, whereby one whole tribe—namely, that of Levi, the tribe to which Moses belonged—was to be separated from the rest, and constituted a hereditary priesthood for the Hebrew nation.

110. In the desert, the Israelites were to encamp according to their tribes in the following order:—In the centre, round the quadrangular erection called the Tabernacle of the Congregation, where God was declared to be personally present, were to be ranged the Levites under the command of Aaron. Aaron and his family, the officiating priests, with Moses, were to occupy the most honourable place in the camp—that, namely, to the east of the tabernacle; while on the other three sides were ranged the three sub-tribes of the Levites—the Kohathites, the Gershonites, and the Merarites, so called from their descent respectively from Kohath, Gershon, and Merari, the three sons of Levi, whose functions were auxiliary to those of Aaron and his sons. The number of the male Levites was 22,000, from a month old and upwards. The remaining twelve tribes were ranged round the Levites, so as to form a quadrangle. On the east side, under their respective standards, and each commanded by its own captain, were encamped the three tribes of Judah (74,600 males), Issachar (54,400 males), and Zebulun (57,400 males), each tent displaying its family ensign, and the whole forming together ‘the camp of Judah.’ In a similar manner on the south side were ranged the tribes of Reuben (46,500), Simeon (59,900), and Gad (45,650), forming together ‘the camp of Reuben;’ on the west side, the three tribes of Ephraim (40,500), Manasseh (32,200), and Benjamin (35,400), forming together ‘the camp of Ephraim;’ and on the north side, the three tribes of Dan (62,700), Asher (41,500), and Naphtali (53,400), forming together ‘the camp of Dan.’ The circumference of the whole encampment is computed, allowing for the large vacant spaces, to have been about twelve miles. It was the splendid sight thus formed in the wilderness—a population of two millions, each man ‘pitching by his own standard, with the ensign of his father’s

house'—which, seen from the hills, drew from Balaam the rapturous exclamation: 'How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!'

111. A similar arrangement was to be maintained by the Israelites when they should be settled in Canaan. Of the twelve secular tribes, each was to inhabit a distinct territory, which was to be assigned to it by lot; while the Levites, possessing no land of their own, were to be diffused as a special element through the general population, living in certain scattered cities, officiating as priests, scribes, expounders of the law, physicians, and, in short, as the order charged with the specially intellectual and religious functions of an agricultural people. Subject to the government of the successive chief priests, Aaron's lineal descendants, these Levites were to be supported by tithes of the whole produce of the land, contributed by the twelve secular tribes, which, governed territorially each by its own chieftain, were to form, by their alliance, a confederate Hebrew republic of twelve cantons. Lest, however, the diffusion of the Levites equally through the other tribes should not operate as a sufficient cause of cohesion among the twelve independent cantons, various institutions were provided to keep alive the sentiment of a common nationality. In particular, there were instituted three great annual festivals, which were to be kept by the whole nation assembled for the purpose at that place, wherever it should be, where the tabernacle of the Lord should be set up. These festivals were: 1st, The Feast of the Passover, which was to commemorate the deliverance from Egyptian bondage, and was to be kept at the commencement of every Jewish year, or about the time of the vernal equinox; 2d, The Feast of Pentecost, called also the Feast of Harvest, or the Feast of Weeks, which was to be kept seven weeks after the Passover, as a thanksgiving to God for the fruits of the earth; and 3d, The Feast of Tabernacles, to be kept in October, commemorating to the Jews of that period the time when their forefathers were wanderers in the desert, and lived in tents.

112. The main features of the Mosaic constitution, as regarded the social organisation of the Hebrews in their nomadic life, and in their prospective settlement in Canaan,

are exceedingly remarkable. We behold a great people marching through the wilderness; twelve bands of fighting men, with a thirteenth body of priests accompanying them, whose duty it is to take charge of the movable tabernacle, where the Almighty who leads them is declared to reside; these bands marching on towards a land which, after they have conquered the inhabitants, they are to divide amongst them; the tribes of fighting men then laying aside their swords to till the ground, and the tribe of priests dispersing themselves over the whole territory. In all this there is an originality of conception as well as striking heroism. But the Hebrews were otherwise prepared to enter on their career as a nation. The sublime moral law of the ten commandments delivered to them amid the thunders and lightnings of Sinai; a code of civil and penal laws meeting every situation in life; and a ritual of worship complete, down to the minutest particular of dress, furniture, and ceremony, had to the Hebrews a profound and awful significance. One institution in particular, distinguishing them among mankind, the Hebrews bore with them towards the promised land. This was their holy seventh day or Sabbath—an institution in which was recognised and embodied, for the example of the world, the great principle of periodic rest for every living thing. And thus onward they marched, by day under the burning sky, and by night under the silent stars of the Arabian desert, the tabernacle of the Lord in the midst of them, and the hope of Canaan before them, little aware of the blessings they were bearing forward into the whole futurity of time.

113. It was in the year 1451 B.C. that Moses, leading the Israelites round the southern extremity of the Dead Sea, and through the country of the Moabites, came to the river Arnon, which was the southern boundary of that portion of the territory of the Canaanitish nation of the Amorites lying east of the Jordan, and had formerly belonged to Moab. Defeating Sihon, king of the Amorites, he became at once master of the extensive district between the Arnon and the Jabbok, with all its towns and villages. To this territory a subsequent battle with Og, king of Bashan, added the whole country from the Jabbok

to Mount Hermon. Thus possessed of the whole of that part of what was afterwards called Palestine lying east of the Jordan, the Israelites were able to meet the request of two of their tribes who were importunate for an immediate settlement. The conquered country was divided among the tribes of Reuben and Gad, and half of the tribe of Manasseh; the fighting men of these tribes, however, agreeing to cross the Jordan, and assist their brethren in conquering the nations living beyond that river in Canaan Proper, the true land of promise. These nations were the same which had inhabited it in the times of Abraham—namely, the *Sidonians* or Phœnicians of Sidon, in the district between Mount Hermon and the Mediterranean; the *Hittites*, about Hebron, in the vicinity of Mamre, where Abraham had lived; the *Jebusites*, their neighbours, whose chief city was Jebus, afterwards Jerusalem; the *Amorites*, whose original possessions between Jerusalem and the Jordan had been increased, as we have seen, by the conquest of a part of Moab east of that river; the *Girgasites*, on the upper Jordan near Gergesa; the *Hivites*, north of Shechem; the *Arkites* and the *Sinites*, near Arca; the *Arvadites* or Phœnicians of Arädu; and the *Zemarites* and *Hamathites*, round their respective cities of Simyra and Hamath. How formidable a task to invade and conquer all these tribes!

114. It was destined that Moses should never enter the promised land for which he had prepared the Israelites. Dying in his encampment in the land which he conquered from the Amorites overagainst the site of Jericho, and from a mountain in the vicinity of which he had obtained a glimpse of that Canaan he was forbidden to enter, he left as his successor Joshua, of the tribe of Ephraim, a man eminently qualified to become a military leader.

115. On the 10th day of the month Nisan (April 30), 1451 B.C., the Israelites crossed the bed of the Jordan opposite to Jericho; and from that day the manna which had fed them in the desert ceased to fall. In six years, during which Joshua fought many battles, and defeated thirty-one kings or chieftains of the Canaanitish tribes, the land was so far thinned of its native inhabitants that

it was deemed advisable to proceed at once to its distribution among the nine tribes and a half which were yet unprovided for, leaving the work of extirpating or subjugating the remaining Canaanites to the tribes individually within the borders which should be assigned to them. The following was the arrangement adopted:—In the south, between the Dead Sea and the Mediterranean, were placed Judah, Simeon, and Dan; immediately above Judah was placed the small tribe of Benjamin; north of Benjamin was placed Ephraim; next to it the remaining half of the tribe of Manasseh; next, Issachar; then Zebulun; and in the extreme north, between Phœnicia and the Jordan, Asher and Naphtali. To the Levites were assigned forty-eight distinct towns, scattered over the surface of the whole country. As a convenient centre for the congregations of the tribes at the great festivals, and on other occasions, Joshua selected Shiloh, a town in his own tribe of Ephraim, situated about twenty-five miles north of Jerusalem. Here, accordingly, he set up the tabernacle; and for 300 years SHILOH (peace) continued to be the capital or holy place of the new country of the Israelites.

116. As the possession of each tribe had been strictly defined, so Moses, before his death, had precisely marked out the geographical limits of the whole country that was to be conquered (Numbers, xxxiv.) These limits, which continued, during the whole duration of the Jewish people, to be their natural and recognised boundaries, were as follows:—On the north, Mount Hermon, and the country of the Sidonians; on the west, that part of Phœnicia which stretches south from Sidon; and for the rest the Great Sea or Mediterranean itself; on the south, on one side of the Jordan, the stream Lehu or El-Arish, called 'The River of Egypt,' and a line passing from this stream due east through the desert to Kadesh-Barnéa, a point about thirty miles south from the Dead Sea, and on the other side of the Jordan the river Arnon, which flows into the Dead Sea; on the east, a bending line passing from the Arnon northwards to Mount Hermon. Of this territory only that part which lay west of the Jordan was properly Canaan or the Promised Land: the part east of the Jordan was

an additional section of Syria. To the whole country, however, the name of Palestine or the Holy Land was ultimately applied. Its entire area was about 11,000 square miles. The length of the country from north to south was about 200 miles, and its greatest breadth about 90.

117. Of a mountainous or rather hilly formation, the fertility of the soil of the valleys and terraces of Palestine was so great in ancient times, notwithstanding its general barrenness at present, as to gain for it the appellation of 'a pleasant land; a land flowing with milk and honey.' Its climate, though subject occasionally to great heats, was agreeable and healthful. There were properly but two seasons. The summer, beginning in June and ending in October, was clear and warm, with scarcely any rain, but with heavy night-dews; in the winter, from October to April, there fell continual showers, called by the Jews 'the early and the latter rains.' The country was divided from north to south by the Valley of the Jordan. This river, rising in the mountains of Lebanon, enters Palestine close to Mount Hermon: in the northern part of the country it forms, and flows through the lake called the Sea of Tiberias, the scenery around which is beautiful; then continuing its course southwards, it falls at last into the Dead Sea. This wonderful lake, which covers what was once the plain of Sodom, is about seventy miles long and eighteen miles broad; its waters are clear, but so bitter and nauseous that no creature drinks of them: heavier than other water, they buoy up the bodies of such as venture to bathe in them; and the salt and sulphurous mists which they exhale check verdure, and surround them with a border of desolation.

118. Such was the promised land, into which the Israelites were led by Joshua. The conquest of the country was not effected without great slaughter; but remnants of the Amorites, Jebusites, Hittites, and other nations, were suffered to remain in their respective districts. The first care of the invaders was to secure the principal towns, among which were Sichein, or Shechem, Jericho, and Jebus, afterwards called Jerusalem.

119. From the death of Joshua (1443 B.C.) till the year 1095 B.C., is a period of about 350 years, designated in Jewish history the 'Period of the Judges;' by recent historians it is called 'The Period of the Federative Republic.' During this time, in which the Israelites were engaged in constant wars with their neighbours the Philistines, Moabites, and Ammonites, as well as in completing their conquest of the country, the twelve tribes existed as independent commonwealths. Each was ruled by its own *prince*, under whom were the *elders* or chiefs of the tribe, and under them the whole body of heads of families, constituting the *congregation of the people*. In what manner the princes and elders were elected we are not informed: probably they were at first the descendants of the original captains of the tribes; although, as the congregation of the people was the final authority in all cases, there were probably interruptions of this rule in favour of bold leaders. In each town there were judges, who decided lawsuits; these were generally Levites, and chosen by the people. The scribes, a subordinate class of functionaries, performed the duty of public clerks, and they also convened the army of the tribe to which they belonged. In cases of emergency, all the men of the tribe above twenty years of age were liable to military service; in ordinary times, however, the scribes made a selection by ballot.

120. The Hebrew nation, in this its original constitution, was essentially a federation of small states, bound together principally by an ecclesiastic rule. The Levites, dispersed through all the tribes, being under the direct government of the High-priest, who was always of the family of Aaron, the commands issued by that personage from Shiloh possessed a certain authority over the entire community. The great festivals, when the tribes assembled, also served to maintain a sentiment of common nationality. To preserve the confederacy, some form of secular chief-magistracy was felt to be necessary. Regarding the nature of such an office, however, Moses had left no precise injunctions. Accordingly, while each tribe was virtually an independent commonwealth, managing its own affairs, there were raised up from time to

time a succession of extraordinary individuals called in Scripture *Sophetim*, or 'Judges,' who, attaining pre-eminence by their moral energy or prowess, established for the time being a species of supreme rule. Among these judges were Othniel, of the tribe of Judah; Ehud, of the tribe of Benjamin; Shamgar; Deborah, a prophetess; Barak; Gideon, or Jerubbaal; his son Abimelech, 'a violent man,' who reigned as king for three years; Tola, of the tribe of Issachar; Jair, a Gileadite, of the tribe of Gad; Jephthah; Ibzan, a Bethlehemite; Samson, of the tribe of Dan, the great warrior against the Philistines; the high-priest Eli; and lastly, Samuel, a Levite, born in a town of Ephraim. Of this succession of remarkable men, some seem to have been called to command on account of their reputation among their countrymen; others, brought into public notice by some great exploit, assumed the government as inspired officers of God, deriving their title and authority from Heaven.



High-Priest
in his robes of office.

121. Probably no other country of the world has produced so large a number of brave and disinterested patriots. Often called forth by the baseness and degeneracy of the population among whom they were living, the Judges, or Presidents, as they would now be called, exhibited great public virtue. Not aiming at royal honours, they performed services to the state with noble disinterestedness; and at the conclusion of their career, their sons did not succeed them in authority. Sometimes the power of the judge was over only two or three tribes; and there were cases in which several judges seem to have ruled contemporaneously.

122. The Hebrew polity, although admitting of great

public liberty, did not secure international peace or perfect unity of interest and feeling. A government by elective Presidents is necessarily weak and precarious, unless amongst a people highly enlightened, and possessing a proper knowledge of constitutional forms; for at each election there is considerable danger that regular power will be upset by petty jealousies and factious broils. The Jews had not reached the happy degree of intelligence which could give permanency to an elective system; and at length, for the security of the commonwealth against intestine discord and foreign enemies, it became necessary to appoint a hereditary monarchy.

123. Samuel the Levite, a man greatly revered, was the last of the judges. In his old age, the people requested him to appoint a king, who should rule over them, and protect them after his decease. The first king of the Hebrew nation was Saul, the son of Kish, a man of consequence, of the tribe of Benjamin. He was designated by the prophet under divine direction; but the election was confirmed by the voice of the people. Moses, foreseeing the establishment of monarchy in Israel, had (Deut. xvii.) issued general directions regarding the qualifications and duties of the king. Among other things, it was enjoined that he should be a native Israelite; that he should not keep a large body of cavalry; that he should not lead the people on an expedition into Egypt; that he should not accumulate much treasure; that on his accession he should cause a copy of the law for his own use to be written out from the book read by the Levites; and that he should make this book his daily companion. The various directions seem to have been imperfectly obeyed by Saul, whose victories, however, over the Philistines and other nations, during his long reign of forty years (1095-1055 B.C.), give him a great name in Jewish history. During the latter part of his reign, his violence and self-will brought him into conflict with the aged Samuel, who still lived to watch over Israel; and at length (1063 B.C.) the prophet was secretly instructed by God to anoint, as king in the room of Saul, a youth named David, the son of Jessé,

of the village of Bethlehem, in the tribe of Judah. It was not, however, till eight years after this event that David, who had in the meantime distinguished himself in the service of Saul, and had latterly been the object of his violent persecution, actually occupied the throne. When David did so, in consequence of Saul's death (1055 B.C.), he was thirty years of age. At first he was acknowledged only by Judah, his own tribe, but ultimately he extended his power over the whole nation.

124. The reign of David, the poet-king (1055-1015 B.C.), is a splendid epoch in the history of the Hebrews. Until his reign Palestine cannot be said to have been completely conquered and occupied. The Jebusites especially still kept possession of Jerusalem and its vicinity. Taking Jerusalem, with the adjacent fortress of Zion, David enlarged it, and made it the metropolis. On the fortress of Zion, with the buildings which he annexed to it, he bestowed the name of the 'City of David ;' and hither he removed the ark of the Lord, which had remained for seventy years at Kirjath-jearim. To receive this ark, he purposed to build a splendid temple, as a substitute for the wooden tabernacle in which, till then, it had been kept. Commanded by the Almighty to resign this intention, he turned his arms against the surrounding nations, and by his conquests enlarged his dominion beyond the boundaries of Palestine. The Philistines, the Moabites, the Syrians of Damascus, and the Edomites, or Idumeans, all yielded to his power. He extended his sway from the Mediterranean to the Euphrates, and from the Red Sea to Lebanon. With the Phœnicians, and, above all, with Hiram, king of Tyre, he maintained a profitable alliance. And when he died (1015 B.C.), he bequeathed to his son Solomon a large and orderly kingdom, a full treasury, and a powerful army, commanded by tried officers. According to a census which he ordered to be taken shortly before his death, there were 1,300,000 fighting-men in Palestine, which implied a population of about 5,000,000.

125. The reign of Solomon (1015-975 B.C.) was passed in profound peace, and was the most flourishing period of

Hebrew arts, manufactures, and commerce. At great expense, and with the help of Phœnician artificers, he built the celebrated Temple on Mount Moriah, east of Jerusalem. As has already been mentioned in the account of the Phœnicians, he continued the alliance which his father had formed with the Tyrians, and derived large revenues from the trade which this alliance enabled him to carry on with the East. In his reign also the Israelites carried on a friendly commerce with the Egyptians. In thus cultivating intercourse with foreigners, and, above all, with the Egyptians, and in the luxuriousness and magnificence of his personal style as a sovereign, Solomon acted against the spirit of the Mosaic precepts. The people also, simple and agricultural in their tastes, complained of the weight of the taxes by which their great monarch supported the expenditure in which his extensive views and cultivated tastes led him to indulge.

126. These elements of discontent remained latent till the death of Solomon; but in the reign of his son and successor Rehobam (975 B.C.), a revolution took place, and Palestine, reduced to nearly its former limits by the revolt of the Edomites and the other nations which David had conquered, was divided into two kingdoms: one, comprising only the two tribes of Judah and Benjamin, remaining attached to Rehoboam; while the other, comprising the ten remaining tribes, chose for their king Jeroboam, an Ephraimite, who had been in a great measure the cause of the revolt. The former kingdom is known in subsequent Jewish history by the name of 'the kingdom of Judah,' while the latter is usually designated 'the kingdom of Israel.' Jerusalem remained the capital of the one; and as a capital for the other, Jeroboam enlarged Shechem, in his native district of Ephraim. In order also that the ten tribes should be prevented from continuing the custom of going to worship at the temple of Jerusalem, Jeroboam erected two shrines, one at Dan, the other at Bethel, placing on each a golden calf, not as an idol to be worshipped for itself, but as a symbol of Jehovah. This gross irregularity arose from the Egyptian ideas which Jeroboam had contracted while an exile at the court of Pharaoh: he seems,

however, to have gained his point, and to have satisfied his subjects that it was not necessary to go up to the feasts at Jerusalem. As might have been expected, the Levites who lived among the ten tribes resisted these innovations of Jeroboam; and in order to carry out his views, he found it necessary to appoint priests who were not Levites; this was another infraction of the Mosaic rule. The high-priest remained in Judah; probably also the majority of the Levites attached themselves to this kingdom. There does not even appear to have been a high-priest in Israel.

127. From the date of the partition of Palestine into two native kingdoms to the year 721 B.C., there is reckoned a period of 254 years, during which the Scripture history gives an account of two parallel lines of Hebrew kings: one the successors of Rehoboam, reigning in Judah; the other the successors of Jeroboam, reigning in Israel. The following were the kings of *Judah*:—Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Jehoahaz or Ahaziah, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah; in all, twelve kings, lineal descendants of Solomon, extending from the year 975 B.C. to the year 721 B.C. In *Israel*, parallel with the foregoing kings of Judah, there reigned eighteen kings—namely, Jeroboam; his son Nadab; Baasha, an adventurer of the tribe of Issachar; his son Elah; Omri, an adventurer in whose reign Samaria was built, and became the capital of Israel instead of Shechem; his son Ahab; his son Ahaziah; his brother Jehoram or Joram; Jehu, an adventurer of the tribe of Gad; his son Jehoahaz; his son Joash; his son Jeroboam II., after whose death there occurred eleven years of anarchy; Zacharia, son of Jeroboam II.; Shallum; Menahem; his son Pekahiah; Pekah; and Hoshea.

128. In the annals of the reigns of these kings contained in the books of *Kings* and *Chronicles*, we have an account of their occasional wars with each other, and also of their wars and alliances with the neighbouring kings, especially those of Syria and Egypt. The general picture of the internal condition of the two kingdoms is that of alternate periods of idolatry and the true worship of God, according as the sovereign was lax or zealous in

his personal attachment to the Mosaic law. In Judah the condition of affairs was more hopeful than in Israel. There was still the ark of God contained in the temple which Solomon had built at Jerusalem; there were thousands of faithful Levites, readers of the law; there was the high-priest of Aaron's house, who, though subject to the king, and therefore often powerless, still stood, in the view of the people, as God's chosen minister, a representative of the olden time. Nor even in Israel was the state of affairs at any time utterly desperate. Here doubtless, also, were many faithful Levites and good men. And here, especially, were raised up a succession of those inspired and dauntless men called *prophets*, who denounced the wickedness of the times, went from place to place on errands of piety or patriotism, and even braved the authority of their kings. They also trained many in those schools of the prophets which had been instituted by Samuel, and which consisted of companies of youths who devoted themselves to the study of the law and to a life of piety.

129. Two of the most famous of the prophets, Elijah the Tishbite, of the tribe of Gad, and Elisha his successor, acted conspicuous parts in the history of Israel in the consecutive reigns of Ahab, Ahaziah, Jehoram, and Jehu (918–856 B.C.) Of the prophets of less note who appeared in the rival kingdom of Judah, Scripture mentions with honour Hanani in the reign of Asa (955–914 B.C.) Of those prophets whose writings, or part of them, remain, the earliest were Jonah, Amos, and Hosea (856–725 B.C.) Jonah was a native of Israel; his mission, however, was to the Assyrian city of Nineveh: Amos was a native of Judah: Hosea was an Israelite. It is remarkable that only certain parts of Palestine seem to have given birth either to those heroes called Judges in Jewish history, or to those spiritual teachers called Prophets. Certain tribes at least seem never to have furnished a prophet; hence the saying of the Jews in the time of our Saviour, that 'no prophet ever came out of Galilee.'

130. During the last fifty years of the period under consideration—that is, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, in Judah, and those of Shallum,

Menahem, Pekahiah, Pekah, and Hosea, in Israel—a great conquering power threatened the whole land of Palestine. This was the power of the second dynasty of Assyrian monarchs. Prior to this time the monarchs of this line, unlike their predecessors of the first, had confined themselves to the plain of the Euphrates, but now (771 B.C.) they (2 Kings, xv. 19) moved westward, and invaded Syria. Israel was the chief object of this attack; but a bribe of 1000 silver talents, or £375,000 of our money, induced Pul, the Assyrian king, to return to his own country. About thirty years afterwards, however, Tiglath-Pileser, the son of Pul, made a second invasion of Israel, and carried away many captives from its northern districts; (2 Kings, xv. 29.) Under his successor, Shalmaneser (728 B.C.), Hoshea, king of Israel, was reduced to the condition of a tributary to the Assyrian monarch (2 Kings, xvii. 4); and at length (721 B.C.) Hoshea having attempted to revolt against Shalmaneser, the final blow came: the Assyrians took Samaria, the capital of Israel, and carried away not only Hoshea himself, but all his chief subjects, as captives into the East.

131. Thus ended the kingdom of Israel, after a duration of 254 years, dating from the schism in the time of Rehoboam. What became of the ten tribes which were carried away captive by the Assyrians is a question regarding which there has been much discussion. According to Scripture, they were first planted by Shalmaneser as colonists in certain cities of Media, which territory was then subject to Assyria; and recent investigations have proved the precise district to have been the neighbourhood of the Kezil-Ozan, a river in the north of modern Persia, near the Caspian Sea. Of the fact of the distribution of the ten tribes throughout Media there is no doubt; but as Media not long after revolted from the Assyrians, the subsequent fate of these Jewish captives cannot be traced.

132. The Assyrian conqueror not only removed a large proportion of the native Hebrew inhabitants from Israel, but he substituted in their places numbers of Assyrian and Babylonian colonists. 'The king of Assyria,' it is said, 'brought men from Babylon, and from Cuthah, and from

Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel.' It was upon the motley Hebrew-Assyrian population, formed by the mixture of these Babylonian settlers with the remnant of the Israelitish population, that the Jews afterwards bestowed the name of Samaritans.

133. It must have been a cause of deep grief to the Hebrews of Judah, and to their king Hezekiah, when the people of Israel, whom, notwithstanding the rivalry between the two kingdoms, they still accounted their brethren, were carried away captive. Accordingly, in the writings of the great prophet Isaiah, who rose in Judah at this time (800-721 B.C.) there are frequent denunciations of God's wrath against the Assyrian. In Micah, his contemporary, also a prophet of Judah, there are similar allusions; and Joel and Nahum, who were natives of Israel, and were probably left behind when their countrymen were carried away, must have mourned with peculiar sorrow. Nahum's prophecy, entitled the 'Burden of Nineveh,' is one entire outburst of indignant feeling against the Assyrians.

134. If the Hebrews of Judah were concerned at the fate of their countrymen of Israel, they had reason also to fear for their own safety, compelled, as they already were together with their Phœnician neighbours, to pay tribute to the Assyrians. At length, seven years after the extinction of the Israelitish kingdom by Shalmaneser (713 B.C.), his son and successor Sennacherib, against whom Hezekiah had rebelled, invaded Judah, and took several of its cities. He was appeased by 300 talents of silver and 30 talents of gold, which were paid to him by Hezekiah, who, in order to raise the sum, was obliged to strip the gold plating from the doors and pillars of the temple. Notwithstanding this submission, Sennacherib, three years afterwards, repeated his invasion, with the design apparently of extinguishing the kingdom of Judah, as his father had extinguished that of Israel. Defeated in his intentions by the miraculous destruction of his army, he was obliged to return to Nineveh, where, having been murdered by two of his sons, he was succeeded by a third, named Esarhaddon.

135. The destruction of the host of Sennacherib seems for a time to have prostrated the power of the Assyrians; and not only Judah, but other countries which had been ranked as provinces of the Assyrian empire, were able to assert their independence. Reuniting these, however, Esarhaddon again (677 B. C.) assailed Judah, now no longer under the rule of Hezekiah, but under that of his bloodthirsty son Manasseh. Invading Judah, the generals of Esarhaddon took Manasseh prisoner, and sent him to Babylon, where he was thrown into a dungeon. Released after a captivity of twelve years, in the reign of Ninus III., the son and successor of Esarhaddon, Manasseh returned to Judah in the capacity of a tributary monarch, rendered wiser by his misfortunes. Having died (643 B. C.) he was succeeded by his son Amon, who, after a vicious reign of two years, left the crown to his son Josiah, only eight years of age. His reign (641-610 B. C.) was a period of hope for the Jews. Aided by the prophets Zephaniah and Jeremiah, he attempted and in part effected a reformation of the flagrant abuses, political and religious, which prevailed in Judah. The Mosaic laws, which had long fallen into disuse, and of which, indeed, both king and people seem to have been ignorant, till they were brought before their notice by their accidental discovery in the temple while it was undergoing repairs, were again put in force; and a solemn Passover was held (624 B. C.), such as had not been seen since the days of Samuel.

136. Around this good king of Judah 'the remnant of Israel' gathered. He broke down the altars of Baal, not only in his own kingdom, but also in Manasseh, Ephraim, Simeon, and even Naphtali; and from these tribes, as well as from Judah and Benjamin, men thronged to the Passover. Circumstances also had occurred which held out to the Hebrews a prospect of once more gaining independence and unity under Josiah. The power of the Assyrians was declining, Ninus III. having been succeeded (658 B. C.) by Nebuchodonosor. The countries subject to the Assyrians west of the Euphrates had taken an opportunity to revolt against this prince. To reduce them to submission, he had sent his general, Holofernes,

with an army of 130,000 men, across the Euphrates. Phœnicia, Syria, and other countries yielded ; Judah also was menaced ; but the death of Holofernes in his tent, by the hand of the Jewish heroine Judith (640 B. C.), saved the country. The destruction of the army of Holofernes was a blow which the Assyrians could not recover. Their eastern and western provinces revolted from Saracus, the successor of Nebuchodonosor. His officer Nabopolassar, placed himself at the head of the revolt, and became an independent sovereign (626 B. C.)

137. At this juncture Josiah made an impolitic step. The celebrated Nekos, or Pharaoh-Nechoh, king of Egypt, seeing the king of Assyria fully occupied, advanced with an army to seize Carchemish, an important pass on the Euphrates. Either from hatred of the Egyptians, or deeming it politic to render an act of kindness to the Assyrian monarch, Josiah, instead of remaining neutral, opposed Nekos on his march. The result was, that he was killed, and his army defeated by the Egyptians, in a battle fought at Megiddo, 610 B. C. Some have supposed that 'the Lamentations' of Jeremiah were an elegy on the sad death of Josiah. By the battle of Megiddo the king of Egypt became master of Palestine. He deposed Jehoahaz, the son of Josiah, who had been hastily raised to the throne on his father's death, and sent him a prisoner into Egypt, appointing in his stead Eliakim or Jehoiakim, an elder son of Josiah, who was more friendly to Egyptian interests. Thus master of Palestine and Syria, Nekos, eager to merit the name of an Egyptian conqueror, advanced towards the Euphrates to lay siege to Carchemish, and ultimately, as he hoped, to subdue Assyria. But the man whom he had to oppose in Assyria was no ordinary enemy. Saracus was dead ; and Nabopolassar, whose aim it was to unite under an empire, whose capital should be Babylon, all the dominions of his late master, was well disposed to resist such an inroad as the Egyptian intended. His son and chief general, Nebuchadnezzar, met Nekos at Carchemish (608 B. C.), defeated him, drove him back to Egypt, and seized his conquests in Syria and Palestine.

138. On the defeat of his patron Nekos, Jehoiakim, king

of Judah, who, during his short rule, had shewn a violent hostility to the prophet Jeremiah (who, along with Habbakkuk, was at this critical moment uttering his stirring warnings), necessarily became the vassal of the Babylonian conqueror. Taking and plundering Jerusalem, and carrying away with him a number of noble Hebrew youths, among whom are specially mentioned Daniel, Hananiah, Mishael, and Azariah (called by the Babylonians respectively Belteshazzar, Shadrach, Meshach, and Abed-nego), to form part of his household, and be instructed in the Chaldean language and learning, Nebuchadnezzar confided in Jehoiakim so far as to leave him as viceroy in Judea. From this date (606 B.C.) commences what is called 'the seventy years' captivity.'

139. Returning to Babylon with his Hebrew captives, the conqueror arrived in time to be present at the death of his father Nabopolassar (605 B.C.), when he assumed the empire himself. It was in the second year after his accession (603 B.C.) that these events relating to 'Nebuchadnezzar's dream' took place which are recorded in the first part of the book of Daniel. In the same year that Daniel was rising high in favour at Babylon, his royal kinsman Jehoiakim yielded to Egyptian influence, and revolted. His career, however, was short; for, about two years afterwards, Nebuchadnezzar despatched an army which subdued Egypt, ravaged Judea, and brought the rebel king in chains to Babylon. Here he was put to death (599 B.C.), after an eventful and dishonourable reign of eleven years. His infant son Jehoiachin, Coniah, or Jeconiah, after a nominal reign of three months, was also conveyed to Babylon by the orders of Nebuchadnezzar; Jerusalem was again rifled; and a number of additional captives taken, among whom were Ezekiel the prophet, and Mordecai, celebrated in the story of Esther.

140. In the room of Jehoiachin, his uncle Mattaniah, called also Zedekiah, the son of the good King Josiah, was appointed by Nebuchadnezzar (599 B.C.) to be viceroy of Judea. His insane revolt against his Babylonian master nine years afterwards brought down that last and fatal blow which extinguished the kingdom of Judah, as its

rival, the kingdom of Israel, had been extinguished about a century and a half before. The terrible event is described in the 25th chapter of the second book of Kings. In the ninth year, we are told, of Zedekiah's reign, 'Nebuchadnezzar, king of Babylon, came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of King Zedekiah. And on the ninth day of the fourth month, the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night.' The wretched king, however, was taken; and his children having been slain in his presence, his eyes were put out, and he was carried away in chains to Babylon. By the orders of Nebuchadnezzar, one of his officers named Nebuzaradan burnt all the principal houses of Jerusalem, including the temple and the king's palace. The walls also were levelled to the ground by the Babylonian army. Among the spoil which was carried away, are enumerated the pillars of brass, and the brazen sea, and all the brass vessels and gold-work of the temple. The fate of the population was miserable. The chief priest, and about sixty other men of consequence, were put to death; the rest were carried away captive to Babylon. None were left but 'the poor of the land to be vine-dressers and husbandmen;' and over them a governor was appointed, responsible to the Babylonian monarch.

141. These lamentable events took place 588 B.C.—903 years after the return of the Jews from Egypt; 507 years after the institution of the Hebrew monarchy; 387 years after the schism under Rehoboam; and 133 years after the abduction of the ten tribes by the Assyrians. The subsequent fate of the Jews will be traced in the accounts which are to be given of the Babylonians and Persians. Meanwhile we leave them in captivity, 'by the rivers of Babylon, weeping, and hanging their harps on the willows,' yet cheered by the voices of their prophets, who looked forward with hope to a happier day.

ASSYRIANS AND BABYLONIANS.

142. Priority in civilisation has usually been assigned to the Egyptians, whose arts, learning, and refinement being communicated to the Greeks and Romans, have extended their influence into modern times. The universal belief of antiquity, however, granted to another nation an origin at least as early as that of Egypt, and a career as remarkable, though not so prolonged. This was the great Asiatic nation of the Assyrians, the seat of whose dominion was the extensive region lying between the two rivers, Euphrates and Tigris; and known to the Greeks on that account by the name of *Mesopotamia*, or 'the country between the rivers.' In history, the southern portion of this tract, where the two rivers approach, is often called Babylonia; but the name generally designating the whole course of the rivers is Assyria.

143. Though the fact is undoubted that the Assyrians were perhaps the most powerful of the primitive nations of the earth, yet the accounts of them that remain to us are much more meagre than those we possess of the Egyptians. The reason of this is, that the greatness of Assyria vanished long before that of Egypt. The Egyptians, at a period while they still retained their reputation for refinement and learning, were visited by enlightened Greeks who studied their history and manners, and were thus able to transmit to posterity very copious accounts of Egypt and its people. But before Greece sent forth her travellers and scholars to inquire into the history of the great Oriental empire which had been the rival of that of the Pharaohs, almost all the relics of it had been swept away. Hence the Greek writers have left us but slender notices of ancient Assyria. The celebrated historian Herodotus, indeed, wrote an account of the Assyrians, in which he doubtless embodied all the traditions that were extant concerning

Assyria at the time he lived (450 B.C.), as well as the results of his own investigations on the sites of the ancient Assyrian cities. Unfortunately, however, this book has been lost; and the only notices which this accomplished Greek historian has left us concerning Assyria, are those which occur in his general work. Later Greek and Roman writers contribute some particulars of information; but, on the whole, only an imperfect knowledge of Assyrian history, at least in its early portion, is to be derived from classic sources.

144. The deficiencies of profane history are partly compensated by the Jewish records. In the early chapters of the book of Genesis we obtain an account of the settlement of Assyria by a primitive people, who in process of time spread themselves abroad over the earth. The notices of Assyria and Babylonia in the Bible, though brief and detached, are extremely valuable. There can, indeed, be no proper knowledge of primitive ancient history without a perusal of the Bible—the pages of which present a striking view of the rise and progress of human society, and of the manners which prevailed in the earliest ages of the world. Fortunately, also, recent researches on the sites of some of those ancient cities which formed the glory of the Assyrian empire, but had disappeared before the Greeks penetrated into that part of the East, have thrown unexpected light on the notices of Assyria contained in the Sacred Record. In the year 1842 M. Botta, the French consul at Mosúl, a town of about 50,000 inhabitants, on the right bank of the Tigris, began a series of excavations in some large mounds surrounding the town. These he supposed might contain architectural remains of the Assyrian cities that once stood in that neighbourhood. His investigations were very successful, and were continued on a larger scale, and with more important results, by Mr Layard, an English gentleman, who devoted himself to the enterprise. Since the year 1846, many specimens of ancient Assyrian art, dug by Mr Layard out of the heaps of earth which are scattered along the banks of the Tigris, have been sent to this country, and deposited in the British Museum. From these, taken in connection

with the Scriptural accounts of Assyria, and with the accounts furnished by the classic writers, we are now able to give a far more detailed sketch of the Assyrian history and civilisation than would have been possible a few years ago.

145. On the supposition that men would colonise the fertile and level lands first, Assyria must have been one of the first countries to attract the attention of the primitive inhabitants of the earth. The land between the two rivers is one extensive plain, with a gradual slope from the Euphrates to the Tigris. The bed of the Euphrates being higher than that of the Tigris, the whole country admits of easy irrigation by means of canals from the former river, which is usually full to the brink—a labour rendered necessary by the absence or scantiness of rain. Thus supplied with moisture, the plain seems to have been, and might even yet be, one of the most productive tracts in the world. ‘Of all the countries that have come under my observation,’ says Herodotus, speaking of Southern Mesopotamia, ‘it is by far the most fruitful in corn. The soil is so particularly well adapted for corn, that it never yields less than two hundredfold.’

146. Foreseeing these advantages, the posterity of Noah are said to have selected this region as the place of their first great experiment in civil association. Journeying from the East—that is, from the neighbourhood of the Caspian, where Noah and his sons are usually supposed to have first dwelt after quitting the ark—they are said (Gen. chap. xi.) to have ‘found a plain in the land of Shinár,’ where they formed a settlement. Here they began to build a city. ‘And they said one to another: Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.’ Here a fact is stated of great importance relative to the nature of the Assyrian soil, at least in the southern districts. As it is destitute of timber-trees, and presents no kind of rock near the surface, its inhabitants in later times were obliged to bring whatever wood or stone they required from forests and quarries at a great distance. In place of these mate-

rials, however, they had an exhaustless supply of excellent clay, which, when dried in the sun or in kilns, formed bricks of remarkable hardness and durability. In some spots, also, there were and still are wells or pits of that remarkable mineral pitch which is called naphtha, bitumen, or asphalte. Rising in a fluid state, the naphtha gradually coagulates into a viscid cement, which, when applied as mortar, soon becomes harder than the bricks which it joins. With such materials the posterity of Noah are said to have begun the building of their first city, and of that tower 'whose top was to reach unto heaven.' Their attempt, however, was frustrated by the interposition of the Almighty; and they were dispersed over the adjacent regions, the scene of their enterprise continuing afterwards to be known by the name of 'Babel,' or 'Confusion;' (Genesis, xi. 9.)

147. The Scripture narrative seems to imply that at the general dispersion a portion of the posterity of Noah remained in the plain of Shinar, around the spot where they had attempted to build a tower. Among these it was that the mighty Nimrod, the grandson of Canaan, founded his kingdom. 'He began,' says the sacred narrative (Genesis, x. 8-12), 'to be a mighty one in the earth; and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar;' that is, retaining possession of Babel, as it had been left at 'the confusion,' he built at various distances from it three other cities—Erech, Accad, and Calneh. 'Out of that land,' says the Mosaic history, 'went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city.' According to the general interpretation of this passage, Asshur, the son of Shem, is understood to have been driven from Shinar by Nimrod, and to have migrated northwards towards the Armenian mountains, building on the Tigris the four cities named, as rivals to those which Nimrod possessed on the Euphrates. The two passages, taken together, present a very distinct picture of the early condition of Mesopotamia, as a region containing numerous towns, of which the two that ranked first in importance were Babel

or Babylon, on the Euphrates, and Nineveh or Ninus, on the Tigris. These two cities were respectively the capitals of two portions of Mesopotamia—Babylon of that southern and more fertile portion which constituted ‘the kingdom of Nimrod,’ and to which the name of Babylonia came to be subsequently applied; and Nineveh of the northern and more desert portion, adjacent to Armenia, which formed ‘the kingdom of Asshur,’ and which, with a strip of country east of the Tigris, was subsequently called Assyria. Originally, therefore, the name *Assyrians* designated the subjects of the kings of Nineveh; and the name *Babylonians* those of the kings of Babylon.

148. The date assigned to the foundation of the two kingdoms by the common chronology is 2217 B.C.; but the same uncertainty attaches to this as to all other calculations respecting the dates of primeval occurrences; and scholars, arguing from what is known of Egypt, are now inclined to regard the date hitherto assigned as the commencement of Assyrian history as much too recent. On the whole, the testimony of Scripture and of the ancient writers, and the appearances of the Assyrian remains recently discovered, seem to indicate that there were three distinct periods in the ancient history of Assyria, corresponding to, though not identical with, the three periods of Egyptian history under the Pharaohs. The first of these periods of Assyrian history extends from the supposed date of Nimrod and Asshur—that is, from immemorial antiquity, till about 2182 B.C., when a sovereign called Ninus assumed the government of Nineveh, enlarging that city, and making it the centre of a great Oriental empire; the second period extends from the alleged date of Ninus to the extinction of his dynasty in the person of a monarch called Sardanapalus, who reigned 876 B.C.; and the third period extends from the time of Sardanapalus to the year 606 B.C., when Nineveh was finally destroyed, and the Assyrian empire ceased to exist. As in the case of Egypt, the fact that there were such distinct periods in the history of Assyria is more certain than the circumstances related of each.

149. *First Period.*—All that can be stated regarding this period is, that a considerable time must have elapsed

between its beginning in the persons of Nimrod and Asshur, and its close in Ninus. Some have indeed supposed that Nimrod and Ninus are identical, and that the latter is only the name given to the former by the classical writers. This supposition, however, is now believed to be untenable; and the most consistent account is, that while Asshur, the contemporary of Nimrod, founded Nineveh, as recorded in the 10th chapter of the Book of Genesis, and became the *eponymus* or name-father of the country called Assyria, he was followed at a long interval by Ninus, who made such additions to Nineveh and its territory as to be regarded as the second founder of the state and the *eponymus* of this city. This period of Assyrian history, therefore, commencing with Asshur and terminating with Ninus, would correspond to the Egyptian period of the old monarchy, commencing with Menes and terminating at the invasion of the Hyksos. But while the chroniclers and the monuments of Egypt have handed down to us the names of a long line of Pharaohs, real or imaginary, who lived and reigned between Menes and the Hyksos, tradition has not preserved the name of a single Assyrian personage, whether historical or mythical, who is said to have intervened between Asshur and Ninus. In these circumstances, we are left to fancy the course of activity of the populations dwelling in these primeval times along the banks of the Tigris and the Euphrates—the various cities and villages gradually enlarging their bounds, and each ruling over a little territory, though Nineveh and Babylon still retained the supremacy and rivalry; and the people gradually learning to avail themselves of the resources of the country, by digging canals, cultivating new kinds of grain, devising new stuffs and patterns for their clothing, and improving their methods of building, and the interior arrangements and decorations of their houses. The civilisation of every country rests on a foundation of myriads of inventions and processes, the authors of which must have been clever and energetic men, living in the earliest ages; yet the names of such men are now forgotten, and the very inventions and processes which they bequeathed to posterity seem so simple

that it is difficult to suppose a time when they could not have been known. And thus, if the Assyrians of later times were large growers of corn ; if they had splendid brick-built palaces, and straight canals with banks and sluices ; if they wove fine carpets, constructed tasteful vases, and executed spirited sculptures in stone, the first beginnings of all this grandeur and all these arts must be attributed to the ingenuity of many generations of unknown men, the descendants of Asshur, who walked and meditated, and laboured more than four thousand years ago on the banks of the Euphrates and the Tigris.

150. *Second Period, or Period of the Great Assyrian Empire* (2182–876 B. C.)—About the year 2182 B. C., according to the tradition of antiquity, there arose among these busy descendants of Asshur a great king and conqueror called Ninus. To him is ascribed the establishment of the Assyrian empire, as distinct from the Assyrian state. In fifteen years he is said to have extended the dominion of Nineveh from the confines of Egypt and the eastern shore of the Mediterranean, on the one side, as far as India and Bactriana on the other. He also extended and embellished the city itself, so as to make it a metropolis worthy of so great an empire. In these enterprises he is said to have been greatly assisted by his wife Semirāmis, a woman of amazing energy and talent, a Syrian by birth, who had formerly been married to one of his officers. By Semirāmis, Ninus is said to have had a son called Ninias.

151. Semirāmis is a great personage in the legendary history of Assyria. On the death of her husband Ninus, she succeeded him in the empire, and continued with increased vigour his military and political enterprises. She extended the empire by expeditions into Ethiopia and Persia. She built several cities both on the Tigris and the Euphrates ; and to her was ascribed the reconstruction of Babylon, the ancient city of Nimrod, in that state of splendour in which it survived to more modern times. She caused a great lake to be dug for the purposes of irrigation along the bank of the Euphrates ; and the whole of this lake she lined with brick. Over

the burial-place of her husband she raised a huge mound, which was seen towering up on the plain at a great distance from Nineveh. She erected palaces, constructed canals, and set up obelisks, lavishing these favours equally on Nineveh and Babylon. To her also were ascribed the invention of Assyrian shipbuilding, and the introduction into Assyria of the worship of Astartē, Mylitta, or Venus, one of the chief of the Assyrian deities. In short, it was the delight of the Assyrian imagination to trace up all the great public works and all the most valued institutions of Assyria to the reign of this ancient queen.

152. But the empire was to pass away from her hands. During her expedition into Ethiopia, it was said, she had consulted the famous oracle of Jupiter Ammon how long she had to live. The answer of the oracle was that she should not die till her son Ninias had conspired against her, and that after her death she should be worshipped as a goddess by a great part of Asia. She did not allow this answer to interrupt her activity; but at length, in the forty-second year of her reign, returning from an unsuccessful expedition into India, and finding that her son Ninias was engaged in a conspiracy against her, she saw that the time predicted by the oracle had arrived; and immediately resigning the government into the hands of Ninias, she retired into private life. The remaining part of the prophecy was soon fulfilled; for one day, when a flock of doves had alighted on the roof of her palace, the great Queen Semirāmis, on whom the marks of age were already visible, was seen to change into a dove-like form, and fly away in the midst of the flock. According to another account, however, she burnt herself to death at Babylon, and was buried under a noble tomb. After her death she was worshipped in Asia.

153. Ninias was a degenerate son of illustrious parents, and gave himself up to a life of inglorious luxury and repose. He shut himself up in his palace at Nineveh in the company of his wives and family, and intrusted the government of the state, as well as the preservation of the integrity of his empire, to the vast armies that were regularly levied, and to the military officers whom he had bound to himself

by presents and oaths of allegiance. And thus he set the example of that style of indolent despotism which has since been so common in the East, under which myriads of subjects yield a slavish submission to a monarch whose person is considered too sacred for the public gaze.

154. Such was the traditionary history, believed by the Assyrians themselves, of the first three sovereigns of their empire. It is hardly necessary to say that the history is purely legendary. It has, indeed, been contended that the very existence of such personages as Ninus, Semirāmis, and Ninias, is to be doubted, and that they were merely mythical creations, or creations of the Assyrian fancy. This, however, is an extreme supposition; and it has recently been stated that certain marks found among the inscriptions on the walls of one of the palaces explored on the site of Nineveh, may be identified with the name *Ninus*, and that there is even reason to believe that the palace may have been built by the sovereign bearing that name. Ninus, Semirāmis, and Ninias are, therefore, to be regarded as real historical characters, whose memory has been obscured by legends.

155. After Ninias a series of thirty kings is said to have occupied the Assyrian throne during a period of twelve or thirteen centuries. Of this long line of kings, however, the names of only one or two have been transmitted to us. Amraphel, king of Shinar, mentioned (Genesis, xiv.) as one of the Eastern kings who made war against the kings of Canaan in the time of Abraham, is supposed to have been either a king of Assyria or a subordinate king of Babylon under him; in which latter case the Tidal, 'king of nations,' mentioned in the same chapter, may be the Assyrian monarch. One of the many traditions of the Trojan war, also, was that Teutamus, the twenty-third king of Nineveh, sent an army to assist the Trojans against the Greeks; and this tradition is associated with a statement of Plato that the Trojan kingdom was at one time a dependency of the Assyrian empire. With these exceptions, we have no memorials of any of the successors of Ninias prior to the last; and this long blank is the more extraordinary, because we have so complete a list

of the Pharaohs of Egypt during the same period (2100-876 B. C.) There are two sources, however, from which some knowledge of the history of Assyria during this period may yet be recovered—the Assyrian remains themselves, the inscriptions on which, when deciphered, may acquaint us with the names of monarchs of the period, as well as with the transactions of their reigns; and the contemporary monuments of Egypt, to which, considering that the Egyptians came into frequent relationship with the Assyrians, scholars naturally look for some notices of Assyria. The information which has already been derived from these sources may be briefly stated.

156. In the first place, the Assyrian empire seems to have retained for a long period the high name and reputation, if not the actual extent of territory, which it had acquired under Ninus, Semiramis, and Ninias. Thus in the account given by the Egyptian historian Manetho of the expulsion of the Hyksos, and the accession of the Theban kings of the eighteenth dynasty to the throne of Egypt (1600 B. C.), it is stated that the Hyksos were afraid of the Assyrians, who 'were at that time masters of Asia.' And there are various other notices which prove that between 2000 B. C. and 900 B. C. Nineveh was still the capital of a large empire, sometimes stretching from the Indus into Asia Minor, though again contracted within narrower limits. During this period Assyria and Egypt were the rival powers of the East. The Egyptian monuments, from the eighteenth dynasty downwards, abound in references to conquering expeditions undertaken by the Pharaohs against the Assyrians. On the other hand, some of the Assyrian sculptures and inscriptions that have been exhumed on the site of Nineveh seem to refer to expeditions against Egypt undertaken by the Assyrian kings. In some instances both nations seem to have commemorated the same battle as a victory—a kind of political deceit which has been practised also in modern times. The connection between Assyria and Egypt became most intimate during the twenty-first and twenty-second of the Egyptian dynasties, or from about 1100 B. C. to 900 B. C. The wars

between them appear then to have ceased, and to have given place to a regular commercial and political intercourse, confirmed by intermarriages. On the Assyrian monuments of this period are found not a few Egyptian names; and the names of some of the Pharaohs then ruling are even more certainly of Assyrian origin. Egyptian ornaments and symbols have likewise been found among the Assyrian relics of the same era, shewing that the two nations not only imported commodities, but also borrowed customs and modes of thinking from each other. The worship of the Assyrian Astarte, Mylitta or Venus, was introduced into Egypt as early as the eighteenth dynasty, the goddess there receiving the name of Ken; and besides scarabæi, vases, and representations of the lotus-flower, shewing the effect of Egyptian intercourse on Assyrian art, there has recently been found among the ruins of Nineveh a grotesque head, carved on yellow stone, which seems to have been copied from an Egyptian original.

157. But independently of the effect of intercourse with Egypt on the character and civilisation of the Assyrians, they made great spontaneous progress under the line of kings who reigned between 2000 B.C. and 900 B.C. During these eleven hundred years, marked as they were by cruel wars and conquests, the memory of which has all but perished, the populations dwelling on the banks of the Euphrates and the Tigris were continuing, and, notwithstanding the permanence of Eastern habits, were doubtless improving upon the arts and processes of life which had been bequeathed to them by their primeval progenitors. New canals were dug, new embankments raised, new hydraulic methods invented, new streets and palaces built, new devices in the arts of weaving, carving, and pottery introduced; and means were discovered for perpetuating the memory of events by an enduring and intelligible system of writing. Men of great talent also must have arisen from time to time, notwithstanding all the restrictions of Oriental despotism, in cities so populous as Nineveh and Babylon; songs must have been composed and sung; and legends, such as the men of those regions delight to hear at the present day, must have been

related to attentive crowds by men famed for the gift of eloquence.

158. The last of the thirty-three monarchs who, commencing with Ninus, are said to have swayed this first or greater Assyrian empire, was Sardanapálus. He came to the throne about 900 B. C., and is described as having exceeded all his predecessors in indolence, tyranny, and sensuality. The story of the manner in which the Assyrian empire came to an end in his person is so invested with legendary circumstances that it is difficult to discern what were the real facts. Disgusted with the effeminacy and tyranny of Sardanapálus, two of his subordinate governors, it is said, conspired against him. These were Arbáces, the governor of Media, and Bélesys, the governor of Babylonia. Persuaded by these chiefs, the inhabitants of the two greatest provinces of the empire revolted against a monarch for whom they had no respect—the Medes and Persians under Arbáces, and the Babylonians under Bélesys; the Arabians also joined in the revolt. Rising, however, into sudden energy, and displaying a talent of which he had given no promise, Sardanapálus marched against the rebels. Three times he defeated their combined armies. The insurgents were in despair, and would have abandoned the enterprise but for the exhortations of Bélesys, who, being a Chaldean and astrologer, assured them of ultimate victory. At length a large army of Bactrians that had been sent for by Sardanapálus having deserted to the insurgents, the balance was turned in their favour. Sardanapálus shut himself up in Nineveh, and prepared to resist a siege. For two years the allied insurgents were baffled, but in the third summer an unusual inundation of the Tigris flooded the city, and Sardanapálus saw that his end was come. Accordingly, collecting all his wealth, as well as his wives, children, and servants into his palace, he caused the building to be set on fire, and himself and all that it contained to be burnt to ashes. On a tomb afterwards erected to him, an epitaph to the following effect is said to have been engraved:—‘Sardanapálus, the son of Acyndaraxos, built Anchiáles and Tarsus in one day: eat, drink, and take pleasure; the rest

is nothing.' Some have, however, discovered good points in the character of this monarch, whose name has become synonymous with magnificence and effeminacy. His death and the termination of the first Assyrian empire took place 876 B. C.

159. *Third Period, or Period of the Lesser Assyrian Empire* (876—606 B. C.)—On the death of Sardanápálus, the Great Assyrian empire was dismembered. Arb'aces became the sovereign of the Median and Persian fragments; Bélesys, of the Babylonian; other provinces also took this opportunity to assert their independence. A new dynasty likewise arose in Assyria proper; but whether this dynasty was introduced by the Median and Babylonian conquerors, or whether it was a native dynasty springing up out of the struggle for supremacy, has not been ascertained. That Nineveh at least survived the struggle in all her pristine pride and dissoluteness, and that in the course of sixty or seventy years after the death of Sardanápálus she possessed a new line of powerful and ambitious monarchs, is proved by the narrative of the book of Jonah.

160. Jonah was a prophet of the tribe of Zebulun (2 Kings, xiv. 25), who lived either during or immediately before the reign of Jeroboam II. (825—784 B. C.), and received the divine command to 'Arise, and go to Nineveh, that great city, and cry against it,' on account of its wickedness. Anxious to escape so dangerous a mission into a foreign kingdom, he hastened to the seaport of Joppa, and embarked on board a vessel, probably belonging to the Phœnicians, which was bound for Tarshish, the opposite end of the known world from Nineveh. But it was impossible thus to conceal himself; and, miraculously cast back again upon the shores of Syria, the prophet at length set out for Nineveh to fulfil his mission. 'Now Nineveh was an exceeding great city of three days' journey; and Jonah began to enter into the city a day's journey, and he cried and said: Yet forty days, and Nineveh shall be overthrown.' The consequence of this solemn warning, delivered by a stranger walking through their streets, was the temporary repentance of the king

and people of Nineveh. On this account they were spared, and their city was not destroyed. Offended at having been made the organ of a prophecy which was not to be fulfilled, Jonah went out of the city on the east side, and made a booth to screen himself from the sun, and sat down, gazing at the city, to see whether even yet it might not sink into the earth. A gourd, supposed to be the castor-oil tree, which has very broad leaves, and is common near the Tigris, sprang up in the night, and overshadowed the tent of Jonah all the following day. But the next day it was smitten; and an east wind blew, and the hot sun beat upon the prophet's head till he was faint and wished to die. 'Then said the Lord: Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?'

161. The allusions in this beautiful narrative to the condition of Nineveh, as early at least as the year 800 B. C., are particularly interesting. It was 'a great city,' containing 120,000 inhabitants under age; which implies an entire population of about 600,000. The few notices of Nineveh left us by ancient Greek writers, who collected them from Oriental tradition after the city itself had been destroyed, correspond exactly with this description. By these writers the city is said to have been between fifty and sixty miles in circumference. It was of an oblong shape, the larger side of the quadrangle being nearly twice as long as the smaller. The walls were 100 feet high, and so broad that three chariots abreast might be driven on them. As many as 1500 towers, each 200 feet high, defended these walls at regular intervals. Within the walls the houses were loosely built; and there were large vacant spaces laid out in fields, parks, gardens, &c., as is usual in Oriental cities. So that, in the event of the surrounding country being invaded, the agricultural population could find sufficient accommodation for themselves and their cattle within the city. Calculating according to the space, and not according to the population

included within the walls, Nineveh was the largest city that has ever existed.

162. Such was Nineveh, the capital of Assyria, about the year 800 B. C. Residing here with his court, the great sovereign of Assyria governed his dominions on both sides of the Tigris in the usual Oriental manner; that is, by lieutenants appointed over provinces and townships, and invested with almost despotic authority. We are not informed what was the name of the king who was reigning at the time of Jonah's visit to Nineveh; it is supposed, however, that he was the father of Pul, who is mentioned in Scripture (2 Kings, xv. 19), and of whose invasion of Syria and Palestine (771 B. C.) an account has been given in the preceding section. This expedition into Syria was only part of a general scheme of conquest which Pul entertained. He extended the power of Nineveh over a large portion of her former possessions, and thus became the founder of a second Assyrian empire little inferior to the first.

163. At his death, about the year 760 B. C., Pul devolved the sovereignty of Assyria on his elder son Tiglath-Pileser, mentioned in the account of the Jews, while to his younger son, Nabonassar, he left the prefecture of Babylonia. Among the successors of Tiglath-Pileser on the throne of Assyria were Shalmaneser and Sennacherib, both of whom devoted their reigns to the extension and consolidation of the new Assyrian empire which Pul had founded. Sennacherib even revived the favourite project of his predecessors of the first dynasty, and resolved to make Egypt a dependency of Nineveh. He accordingly invaded Judea, and prepared to destroy that kingdom as his father Shalmaneser had already overturned the kingdom of Israel (par. 128-132.) Both Egypt and Judea, however, were delivered from the fear of his encroachments by the miraculous destruction (710 B. C.) of the Assyrian hosts before the walls of Jerusalem; (2 Kings, xix.) This merited disaster not only checked the growth of the new Assyrian empire; it also presented a favourable opportunity for revolt among the provinces already subjugated to it; and Babylonia, with some other parts of the empire, renounced

their allegiance. But for this step they were not prepared; and by the energy of Ezarhaddon, the successor of Sennacherib, Babylonia was reannexed to the empire of Nineveh (681 B.C.) He also attempted to extend the empire to its ancient limits by carrying his arms into Egypt and Asia Minor.

164. Ezarhaddon was succeeded by his son Ninus III. (668 B.C.); and Ninus III. by his son Nebuchadonosor (658 B.C.), at whose accession the Assyrian empire was in the height of its glory. This second empire was inferior to the first only because it did not contain those eastern provinces of Media, &c. which had constituted so important a part of the dominions of Sardanápálus. Since the time of Arbaces, these provinces had been under Median sway; and Phraortes, a descendant of Arb'aces, even aspired to the conquest and subversion of the new Assyrian empire. A violent struggle arose between the two nations, and Nebuchadonosor, in the twelfth year of his reign, undertook a warlike expedition against the Medes, summoning as his auxiliaries all the states dependent on Assyria—namely, the Babylonians, the Mesopotamians, the Cilicians in Asia Minor, the Jews, the Phœnicians, the Syrians, the Arabians, the Egyptians, and the Persians; a list which shews how extensive at that time was the Assyrian domination. The nations west of the Euphrates having refused their contingents of troops, Nebuchadonosor was obliged to undertake the expedition into Media with inferior forces. Returning completely successful, however, he prepared to take vengeance on the refractory states. His general Holofernes, with an army of 120,000 foot and 12,000 horse, ravaged Cilicia, Syria, and parts of Arabia; Phœnicia obtained peace on hard terms; and finally, Judea was invaded; but here the assassination of Holofernes by Judith produced a panic in the Assyrian army, which led to its easy defeat (640 B.C.)

165. The defeat of the army of Holofernes was the deathblow of the Assyrian empire. Phœnicians, Syrians, and Cilicians in the West, and the recently-punished Medes in the East, all revolted from Nebuchadonosor, who, dying soon afterwards, left his distracted dominions

to his son Sarac, or Chinaladan. This monarch is reputed to have been, in the vices of his character, an exact copy of Sardanápálus, the last sovereign of the former dynasty; on which account he has been frequently confounded with that personage, and has even received the name of Sardanápálus II. His end was also similar to that of his prototype. A rebellion broke out in his dominions under Nabopolassar, the Assyrian governor of Babylon; and Sarac, dreading the fate which seemed about to await him, destroyed himself (626 B. C.) He is said to have been consumed in a funeral pile into which he voluntarily threw himself, in company with some of his debased associates.

166. It is not certain whether any one assumed the title of king of Assyria after the ignoble death of Sarac; but for twenty years Nineveh still continued to exist as a state, the power which she had hitherto wielded in Mesopotamia being now transferred to Babylon. A final blow, however, was in preparation against her. Cyaxáres, the son and successor of the Median king Phraortes, desired to retaliate on the Assyrians the invasion of the Median territories by Nebuchadonosor, and the death of his father, who had been slain during that invasion. He was only restrained from destroying Nineveh during the feeble reign of Sarac by the presence on the confines of his own dominions of a vast horde of Mongolian Scythians, who are said to have occupied Asia Minor and the adjacent countries for the long period of twenty-eight years. At length, however (610 B. C.), these savage strangers were expelled, and Cyaxáres had leisure to execute his revengeful purpose. He formed an alliance with Nabopolassar, the viceroy of Babylonia—thus renewing that league between the Medians and the Babylonians which, in the persons of Arbáces and Belesis, had proved so formidable to the Assyrian empire 270 years before. On this occasion also the league was successful. In the year 608 B. C., at the time when Nebuchadnezzar, the son and general of Nabopolassar, was executing his father's commands against the Egyptians and the Jews, a vast army of allied Medes and Babylonians laid siege to Nineveh.

The siege, it is said, was continued two years without effect; but in the third, an inundation of the Tigris assisted the assailants by washing down a part of the wall, and the great city was taken, when a merciless destruction by fire ensued. This signal event of ancient history took place in the year 606 B.C.

167. The destruction of Nineveh forms the subject of the prophecy of Nahum, who lived about a century earlier, when the Assyrians were in the zenith of their glory. There are also some striking verses referring to the same subject in the prophecy of Zephaniah. 'He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart: I am, and there is none beside me. How is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss, and wag his hand!' So complete was the destruction of the once great Nineveh, that even in the fourth century before Christ almost all vestiges of it had disappeared; and in modern times its site has not been recognised without much difficulty and some remaining doubt.

168. On the opposite side of the Tigris from the modern town of Mosul, and connected with it by means of a bridge of boats, are two huge, grass-covered mounds, both evidently artificial. The extent of these mounds, the vague tradition of the native Arabs, whose minds, for many miles round, are still full of legends respecting Nimrod, Asshur, Jonah, and other great names of Assyrian history, and the frequent discovery in the mounds themselves of fragments of sculpture, pottery, &c. had long ago led travellers to the supposition that they marked a part of the site of ancient Nineveh, and that the similar mounds scattered along the Tigris at a distance of many miles from Mosul might also indicate spots which

that vast city had once covered. This supposition has, within the last few years, been rendered highly probable by the researches of the two travellers, Botta and Layard. M. Botta did not discover anything of importance in the mounds opposite to Mosul; but in a mound of similar character situated some miles to the north of it, and forming the site of the modern village of Khorsabad, his first excavation disclosed the remains of an ancient building, the walls of which were covered with elaborate sculptures in alabaster. Mr Layard, coming after M. Botta, directed his attention to two different sets of mounds, situated on the banks of the Tigris a great many miles south from Mosul—the one at a spot called Nimrood, where local tradition still points it out as the ruin of the original city of Nineveh built by Asshur, the contemporary of Nimrod; the other at Kalah Sherghat, still farther south. At both of these spots he made interesting and extensive discoveries of ancient buildings; and subsequently his researches into the mounds near Mosul were attended with similar success. Many of the sculptures found by M. Botta, as well as of the ivory ornaments and other miscellaneous antiquities dug up by him, are now deposited in the national museum at Paris; while the richer treasures brought to light by Mr Layard now form part of the collection in the British Museum in London. From these, as well as from the general arrangements of the disinterred buildings, we are able to infer many particulars respecting the appearance of ancient Nineveh and the nature of that primeval civilisation of which it was the metropolis. We shall conclude our account of the Assyrians with some of these particulars.

169. The position and extent of ancient Nineveh are now supposed to be accurately determined. The site was not identical either with the mounds opposite Mosul, or with the village of Khorsabad, or with the ruins of Nimrood, but seems to have included all these spots, notwithstanding their great distance from each other. Nimrood, whose vicinity to the confluence of the Tigris and the Zab would make it a desirable spot for a settlement, appears, both from tradition and from the aspect of the remains found near it, to have

been the site of the original city and palace of Asshur. Thence, by the erection of subsequent buildings during a long course of ages, the city seems to have spread out northwards along the Tigris as far as the present Mosúl. This accords with the accounts left us of the size of the city. In Eastern towns, where, owing to the practice of secluding the females, it is very unusual to find more than one family in a single house, and where it is customary also to have gardens, and even arable land, within the walls, a large superficial area does not indicate a population correspondingly large according to the notions of Europeans. Hence it is not incredible that the walls of Nineveh may have included a circuit of about sixty miles. Indeed, enough still remains to indicate that a space of this extent on the east bank of the Tigris was at one time covered with streets and buildings. The great mass of the houses having been constructed of perishable brick, have long ago disappeared; and the palaces and larger edifices which constituted the more durable portion of the city, have been alone preserved in a tolerably complete state; but even in the spaces between these palaces a vast number of small mounds are everywhere visible, and it is stated that a husbandman of the neighbourhood can scarcely drive his plough over the soil without exposing the vestiges of former habitations.

170. The buildings and sculptures discovered on the site of Nineveh are of various degrees of antiquity. Some, and especially those of Nimrood, evidently belong to the period of the first Assyrian empire, and to the earliest part of that period—the age of Ninus and Semirāmis; if indeed a still higher date may not be assigned to them. Others belong to the era of the second dynasty—the age of Pul, Tiglath-Pileser, Sennacherib, and the prophet Jonah. In many cases it is obvious that a new building had been erected over or near the site of an older one which had been destroyed and entombed for centuries; and there are marks from which it is inferred that some of these older buildings perished by fire, while others were designedly buried. The walls of all the edifices, both the older and the more recent, have been

found to consist of masses of brickwork, varying in breadth from five to fifteen feet, and lined or panelled inside with large slabs of gypsum or alabaster, sometimes plain, but generally sculptured. The brick is of the common sun-dried kind still used in Assyria; the gypsum is a coarse species found in Upper Mesopotamia. The subjects of the sculptured panellings are various—single figures of kings and deities; battle-pieces, hunting-pieces, and processions, all executed in a style peculiarly Assyrian, and distinguishable at a glance from that used in ancient Egypt. The Assyrian artists succeeded in giving much more expression to their figures than the Egyptian; and their performances are much more natural and pleasing to modern taste. At the doorways of the principal chambers in an Assyrian palace there usually stood, sculptured in stone, two gigantic winged bulls, or lions with human heads. The alabaster decorations of the walls, as well as the ceilings, were brilliantly painted;



and the ceilings were often gilt and inlaid with ivory and costly woods. The exterior surfaces of the superior build-

ings seem also to have been painted in bright colours. From the difficulty experienced by the architects in constructing large roofs, the apartments of an Assyrian building were very narrow in proportion to their length; they must have been also dark and gloomy, as all the light they received during the day was admitted from the roof. The Assyrians understood the principle of the arch; and all their buildings were carefully drained by means of pipes of baked clay passing under the floors.

171. The taste of this people in furniture, dress, and ornaments corresponded with their style of architecture. Their chairs, tables, and other articles, were of elegant forms, and in the houses of the wealthy, at least, of rich materials and fine workmanship. They were skilful in weaving and embroidery; and the produce of their looms, whether in linen, silk, or cotton, was held in such estimation by the ancients, that robes of Assyrian manufacture were deemed a present fit for kings. They worked with much ingenuity in metals, and also in stone and glass. Their carvings in ivory still excite admiration. And in their oldest vases, cups, and household utensils, we see the originals of those designs which were afterwards adopted by the Greeks, and which, with those borrowed from the Egyptians, are still found repeated wherever grace is studied in the appearance of common things. The care which they bestowed on agriculture, and on the processes of irrigation connected with it, has already been mentioned. Their principal grains were sesame, millet, and wheat; the date-palm was cultivated over the whole of Mesopotamia. In the neighbourhood of Nineveh the vine, the fig, and the olive were common, as well as indigo, the sugar-cane, and various kinds of spices. Besides the common domestic animals, they had the camel, and peculiar breeds of oxen and sheep. They were extremely addicted to the chase; and if we may judge from their sculptures, in which elephants, monkeys, apes, camels, antelopes, rhinoceroses, and other animals, are frequently represented, they were accustomed to procure zoological curiosities. Altogether, the Assyrians were a highly-gifted, refined, and ingenious people, among whom the arts

that minister to luxury had attained an extraordinary degree of advancement. War, slavery, and a despotic government were the social evils that chiefly afflicted them; but in these respects Oriental countries are not now more happy than they then were; and if we judge of the progress of the human race only by comparing what we find on the banks of the Tigris at the present day with what existed there three thousand years ago, we are obliged to conclude that the world has gone backward rather than forward. Where once proud Nineveh stood, there are now some humble villages; where once corn-fields waved, there is now barrenness and desolation; and where once Assyrian nobles drove their chariots, miserable Arabs now roam in predatory bands.

172. The whole life of the Assyrians, both public and private, was connected with a religious system and blended with ritual ceremonies. Originally the creed of the Assyrians seems to have consisted in what is called pure Sabæanism; that is, in a belief in the existence of one supreme deity, conjoined with the worship of the celestial luminaries, which shine with such peculiar brilliancy in the clear skies of the East. Latterly, however, this Sabæanism was complicated by the introduction of fire-worship, and by the adoration of specific deities, represented by particular external forms, and designated by peculiar names. Thus there arose an Assyrian mythology, little less multiform and various than that of the Egyptians or of the Greeks. The symbol of the supreme deity was a human figure with the wings and tail of a bird enclosed in a circle; and in the earliest monuments the king is represented in the act of worship before this symbol alone. *Baal* was the general term for deity, and this word enters into the composition of many Assyrian proper names. Among the Baals or gods who were worshipped as subordinate to the supreme deity represented by the winged figure in the disc, were Belus, whom the Greeks identified with their Zeus; Mylitta, Ashtaroth, or Astarte, corresponding to the Greek Venus; and another goddess corresponding to the Greek Rhea. Images of these deities were kept in the Assyrian temples, and some of them

were of great size, and made of pure gold. Ashtaroth was always represented standing on a lion; and there is evidence, that in regard both to this deity and to others, the nations of Asia Minor and the Greeks adopted the Assyrian symbols and modes of representation. In addition to these deities, the Assyrians attached a religious significance to many strange forms in which parts of different animals were blended, as in the sphinxes and grotesque gods of Egypt. Thus on the Assyrian monuments there are carvings representing bulls as well as lions with human heads, winged bulls, winged horses, men with



lions' heads, horses with dogs' heads, and fishes with human heads and breasts. One of the most frequent and remarkable of these is a winged-human figure with the head and beak of a hawk or eagle; it is believed to be the image of the god Nisroch, in whose temple Sennacherib was slain by his two sons; (2 Kings, xix. 37.) There are frequent allusions in the book of Ezekiel to these strange combinations of animal forms. It is impossible to say what precise meaning they bore in the minds of the Assyrians; they do not appear, however, to have been regarded as deities of high rank, for they are often represented as fighting with men, and in these instances the

man is always represented as victorious. The king, being himself an object of sacred regard, is never represented as worshipping any except the chief deities.

173. A matter of great interest in connection with the civilisation of the Assyrians is their system of writing. For common purposes they employed a running-hand, written from right to left, and composed of characters which were but modifications of that original alphabet once in use among all the Syro-Arabian nations, of which the Hebrew alphabet as now printed may be considered the latest form. In this hand the royal scribes recorded

the acts of the Assyrian kings in the books of the royal household; and in this hand all Assyrian literary productions were written. For monumental purposes, however, a different character was employed, called the cuneiform or arrowheaded character. In this character each letter of the alphabet, or each elementary sound of the spoken Assyrian language, was represented by a certain arrangement or combination of marks shaped like wedges or arrow heads. Letters of this form were easily cut in stone, and still more easily scooped out in clay; and hence the character was far more convenient for monumental inscriptions than the curved letters of the cursive hand. The Assyrians seem to have employed the cuneiform character as extensively as the Egyptians employed the hieroglyphic. On almost all the sculptured slabs found in the disinterred buildings of Nineveh, there are long cuneiform inscriptions; bricks with writing in the same character upon them, evidently impressed on the soft clay before being burnt, are among the most common Assyrian relics; and there are in the British Museum specimens of small brick cylinders covered with neat cuneiform characters wonderfully minute. It is to the deciphering of these innumerable inscriptions that we are to look for an increase of our knowledge of the ancient Assyrians and their history; for it is one of the most remarkable facts connected with this people, that, like their contemporaries the Egyptians, they have passed into oblivion, after having manifested the most anxious desire to make posterity acquainted with every particular concerning themselves. The cuneiform mode of writing, however, though an Assyrian invention, was not confined to that people. Different modifications of it were in use in different parts of Western Asia.

174. After the fall of Nineveh (606 B. C.), Babylon became the metropolis of Assyria; and under her auspices there arose, by the side of the already-established empire of the Medes, a new empire of short duration, which, though in all essential respects a mere continuation of Assyrian rule, is usually distinguished from the two successive

empires of the Ninevite monarchs by the special name of *The Babylonian Empire*.

175. Although from immemorial antiquity Babylonia had formed a province of the Assyrian empire, and had shared all its fortunes, and although the inhabitants of Babylon exhibited the same general characteristics as those of Nineveh, yet there were certain respects in which the Babylonians differed from the Assyrians Proper. Some of these differences may have been owing to the fact, that Babylonia was situated to the south of Assyria Proper, and possessed a soil of greater natural fertility; but the most important of them were owing to another circumstance—namely, the dominance in Babylonian society of a special sect, caste, or race, called the *Chaldæans*. Respecting the origin of this celebrated name there is a difference of opinion. The most probable account is, that the Chaldæans were a nomadic Semitic people, who, coming either from Arabia, or from the mountains north of Mesopotamia, and bringing with them a peculiar dialect of the Semitic language as well as a peculiarly intense attachment to that pure Sabæanism, or star-worship, which had constituted the original faith of the Assyrians, had settled, during the elder dynasty of the Ninevite kings, in the province of Babylonia, and had there obtained a moral and political supremacy over the native Assyrians. It is certain at least that, eight or nine centuries before Christ, the Chaldæans existed as a priest-caste among the Babylonians similar to the priest-caste of the Egyptians or the Brahmins of India; and so great was their favour in the state, that from that period Babylonia was frequently called Chaldæa. The Chaldæans were the depositories of whatever science or learning existed in Southern Assyria; and all the intellectual professions, as well as the more important civil offices, were filled by them. Chaldee instead of Syriac, which was the general dialect of the Assyrians, also became the dialect of Babylonia.

176. The Sabæan form of religion professed by the Chaldæans having led them to pay great attention to the movements of the heavenly bodies, they attained celebrity as astrologers, and had acquired a more considerable amount

of real astronomical knowledge than any other ancient nation. They had a record of astronomical observations extending back nearly 2000 years; and when Alexander the Great invaded Babylon (330 B.C.), he commanded a copy of these observations to be sent to his teacher Aristotle. Much of the early astronomical science of the Greeks seems to have been derived directly from the Chaldæans. An important era in the history of this people, and of their connection with Babylon, was the so-called era of Nabonassar (747 B.C.) Nabonassar, as has already been mentioned, was the younger son of Pul, king of Nineveh, and had been appointed to the government of Babylonia at the time that his elder brother Tiglath-Pileser received the empire of Assyria (760 B.C.) Till that date the Chaldæans, like other ancient nations, had reckoned time by the lunar year of twelve moons of twenty-eight days each; that is, of 336 days altogether; making up the difference between that and the full solar year of $365\frac{1}{4}$ days by various clumsy and imperfect devices. Under the government of Nabonassar, however, the Chaldæan priests remedied this inconvenience by adopting in all public registers the standard of time which had already been long in use among the Egyptians; namely, the year of twelve months, of thirty days each, with five days intercalated. This change, though it did not insure perfect accuracy, was such an improvement on the old practice that the date of its adoption was ever afterwards called the Era of Nabonassar, in compliment to the viceroy then ruling at Babylon.

177. The influence of the Chaldæans was not confined to Babylon. From the time of their settlement in that city, they endeavoured to transfer to it the supremacy which had till then belonged to Nineveh. In this they were successful. Nineveh being destroyed, on its ruins arose the two empires of the Chaldæans or Babylonians, and of the Medes. The first representative of this Babylonian empire was the man who had performed the chief part in establishing it—Nabopolassar, the insurgent viceroy of Babylon, the instrument of the Chaldees. At the head of the Median empire was Cyaxares.

178. Nabopolassar did not long enjoy his new dignity. Dying in the very year in which Nineveh was taken, he left the Babylonian empire to his son Nebuchadnezzar, who had already distinguished himself by his military services in the interests of his father. On his accession, Nebuchadnezzar found himself lord of all the dominions that had ever pertained to the monarchs of Assyria, with the exception of the nations which acknowledged the sway of Media. The long reign of this prince (606-561 B.C.) was the epoch of Babylonian splendour. Besides his important acts as a conqueror—the chief of which was his conquest of Judæa, Phœnicia, and Egypt, all of which countries he invaded several times—Nebuchadnezzar was celebrated for the magnificence of his designs as a ruler. ‘Is not this great Babylon that I have built for the house of my kingdom?’ is the expression attributed to him in the book of Daniel, in which so many interesting particulars concerning his reign are recorded; and the expression was justified by the fact. Babylon had already been a great city, but under Nebuchadnezzar it became the metropolis of the Asiatic world.

179. The Babylonian empire of Nebuchadnezzar included the following countries:—Babylonia Proper or Chaldæa; Mesopotamia; Assyria; Armenia, and the adjacent districts as far north as the range of the Caucasus; Cilicia, and other parts of Asia Minor east of the river Halys; Syria; Palestine, Phœnicia; Idumæa, with part of the Arabian Desert. Egypt was also virtually a dependency of Babylon during the reign of Nebuchadnezzar. In general, the limits of the empire may be said to have been the Caucasus on the north, and Arabia on the south; the table-lands of Persia on the east, and the Mediterranean on the west. The various provinces were governed under Nebuchadnezzar, either by Chaldæan officers deputed by him, or, as was the case in Judæa until its last fatal revolt (590 B.C.), by native princes in whom he had confidence. From all these extensive provinces tribute flowed into the treasury at Babylon, the seat of government, and the capital of the empire.

180. The aspect presented by Babylonia Proper or

Chaldæa was calculated to surprise a stranger. The whole province was intersected by canals—some running straight across the country from the Euphrates to the Tigris, and thus opening a communication between the two rivers; others much smaller, and intended chiefly for the purposes of irrigation. These canals, of which there were several in Mesopotamia Proper, served also to defend the country from the approach of enemies from the north; and thus, environed as it was on the other two sides by the Euphrates and the Tigris, Babylonia presented great difficulties to an intending invader. In the canals joining the two rivers, ships of burden could sail with ease; and the Royal Canal, a little to the north of Babylon, was navigable for large trading vessels. So vast a body of water was drawn off from the Euphrates to feed these Babylonian canals, that the river was almost spent ere it reached the Persian Gulf, which it did then by a mouth of its own, and not, as now, by first discharging itself into the Tigris. Canals, however, were not the only safeguards of the Babylonians against inundation. Of the numerous marshes which had been formed by ancient overflowings of the two rivers, huge lakes were constructed, serving as tanks or reservoirs in which the superfluous waters of the Euphrates might be collected, and from which they could be let out at pleasure over the country by means of sluices and artificial rivulets. Of the enormous amount of labour expended on those works, some idea may be formed from the fact, that one of the artificial lakes, which was fifty miles in circumference, was faced all round with solid masonry. The earth which was carried away from these lakes while the workmen were employed in deepening them, served in the construction of dikes and embankments for fencing in the swollen river and its multitudinous canals. Although many of these works must have existed in very ancient times, historians assign the construction of a large proportion of them to the epoch of Nebuchadnezzar.

181. Necessary as such an extensive system of canals was for the protection of the country from inundation, and for the irrigation of the soil, the richest in the world, there was another purpose, equally important to the Babylonians,

which it also served ; that, namely, of a means of conveyance for goods. Until the discovery of the sea-passage from Europe to India by Vasco da Gama, Southern Mesopotamia was, even in modern times, the great emporium of commerce between the East and the West. The Phœnicians, indeed, were the distributors of the produce of Asia over all the coasts of the Mediterranean, but the Babylonians acted as their purveyors and correspondents in the interior of Asia. Babylon was the point at which several of the great caravan-routes of Asia converged. Hither, by a long overland journey of many months through the northern regions of what is now called Persia, were brought the commodities of the far East ; precious stones, large hunting-dogs, gold, cochineal, and fine shawls from Northern India ; as well as the silks of China, conveyed, in the first place, at great cost through Thibét. From the northern countries of Western Asia, also, especially Armenia and the Caucasus, the Babylonian market derived many valuable articles. For these the Euphrates afforded an easy mode of transfer. On this river crowds of Armenian boats, lightly constructed of willow and skins, but capable of carrying large cargoes, of which casks of palm-wine were a frequent commodity, were constantly to be seen on their way to Babylon. Arrived there, the Armenian boatmen disposed of the wooden framework of the boats along with their merchandise ; the skins, however, they packed up and carried back to Armenia on asses for future service. The reason of this was, that the rapidity of the current of the Euphrates rendered it necessary to return to Armenia by land.

182. The Babylonians, in addition to their commerce overland, were enabled by their proximity to the spacious and commodious Persian Gulf, to carry on a considerable maritime traffic. Gerrha, a town on the eastern coast of the Arabic Desert, was originally a Chaldæan colony. The timber which the Babylonians required for shipbuilding, and of which their own country was destitute, was fortunately supplied by some of the islands of the Persian Gulf. The islands and coasts of this gulf also supplied other articles of commercial value. From Gerra, a short

voyage conveyed the myrrh and frankincense of Arabia to the mouth of the Euphrates, whence there was an easy passage to Babylon; and in various parts of the Gulf were beds of shell-fish, yielding the finest pearls. Nor, when the entrance to the Persian Gulf was once passed, was the voyage far to the shores of Southern India and Ceylon, whence could be brought ivory, ebony, cotton, cinnamon, and other spices, as well as Indian pearls. It is probable, however, that this commerce beyond the entrance of the Gulf was chiefly in the hands of the Phœnicians.

183. Of the Asiatic goods brought to the Babylonian market, whether overland or by sea, a large proportion was necessarily intended for home-consumption; the rest was forwarded by the Arabian caravans to Phœnicia. To the goods which they merely transmitted to Phœnicia, however, the Babylonians were able to add certain wares of their own; some native, others the products of native skill applied to foreign material. Of the native produce exported by the Babylonians, corn was the chief, if not the only item. Among their exported manufactures are mentioned fine robes and brilliant carpets made of cotton, for which there was a great demand; sweet waters and cordials of various descriptions; finely-carved walking-sticks, of a peculiar kind of wood, obtained in an island of the Persian Gulf; seals, and elegantly-engraved stones. The cloth and carpet manufacture of Babylon gave employment to a large part of the population.

184. Babylon, the capital of Babylonia, and the seat of government for the extensive empire of Nebuchadnezzar, had become, after the fall of Nineveh, the largest city of the known world, and the improvements which it received under Nebuchadnezzar were immense. It was in form a perfect square; each side being 120 stadia (nearly 15 miles) in length; the entire circuit was therefore 480 stadia, or nearly 60 miles. The walls were 300 feet high, and 75 thick; outside these was a broad, deep trench or moat full of water. This trench was faced with masonry of brick laid with bituminous cement; and the walls, which were of the same material, were mantled with towers each 10 feet high; and round the

circuit of the city, at different distances, were 100 gates of brass. One side of the city being protected from attack by morasses and quagmires, the towers occupied only three of the sides. Within the outer wall was a strong inner one, and in several parts of the city were circular spaces well fortified, so as to maintain a separate defence. The town was divided into two parts by the Euphrates, along which a brick-wall ran; and the communication between the two sections was by boats, which formed an immense bridge in one spot; and in another by a tunnel under the bed of the river. Twenty-five regular and spacious streets crossing each other at right angles, and terminating each at the gate opposite to that from which it had commenced, divided the city into 625 squares. Around each of these squares the houses were built; the usual height being three or four storeys; the interior of each square was reserved as vacant ground for gardens and parks. There was a large reserved margin also between the walls of the city and the space occupied by the houses; and thus the population of Babylon, like that of Nineveh, was not nearly so large as the immense area of the city might lead us to suppose. In the event of invasion, the rural population of a great part of Babylonia could have found refuge, and probably provender for their cattle, within the walls of their capital.

185. On the western side of the river, where the buildings were most splendid, was the royal palace, the grounds of which, enclosed by a triple wall, were about eight miles in circuit. Adjoining the palace were the celebrated hanging-gardens built by Nebuchadnezzar to gratify his wife, who was a princess of Media, and who wished to see in the plain of Babylon something that would remind her of the woods of her native hills. The gardens consisted of terraces supported on piers, and rising one above another to the level of the city walls, so as to command a view not only of the city itself, but of the country around. In the deep mould with which they were spread, trees of considerable size grew; and hither exotics were transplanted from distant regions. At some distance from the palace and its hanging-gardens, and on the other side

of the river, was another wonder of Babylon—the great temple of Bel or Belus, the tutelary deity of Babylon. This immense edifice, of which the original tower of Babel is supposed to have formed the nucleus, consisted of eight distinct square towers raised one above another. The area of the basement tower was five hundred feet square; above this was the second tower, whose area was less; and so on till the eighth or highest tower, which was also the smallest. The perpendicular height of the whole edifice was five hundred feet, which is greater than that of the largest of the Egyptian Pyramids. The ascent from tower to tower was by stairs outside. In the highest tower there was a chapel devoted to special religious solemnities, presided over by a priestess. For more ordinary worship there were chapels and altars in the lower towers, with residences for the priests. Here also were the statues of the gods, one of which was eighteen feet high, and overlaid with gold. Such, according to the usual accounts, was the great city of Babylon, where Nebuchadnezzar resided, and in which, as well as in the surrounding country, a host of captive Jews were settled and employed in compulsory labours.

186. Nebuchadnezzar, who, during the latter part of his reign was attacked by a species of insanity, was succeeded (562 B. C.) by his son Evil-Merodach. This prince released Jehoiachin, the king of the Jews, whom his father Nebuchadnezzar had brought as a child to Babylon thirty-seven years previously; (2 Kings, xxv. 27, 30.) With the exception of this generous action, his reign was a series of follies and atrocities; and after two years he was murdered by his brother-in-law Neriglissor, who reigned with the consent of the Babylonians for five years (560–556 B. C.), leaving the throne to his son Laborosoarchod, who was assassinated in the second year of his reign, and was succeeded (555 B. C.) by Belshazzar, the son of Evil-Merodach, and the grandson of Nebuchadnezzar. As stated by Daniel, it came to pass in the seventeenth year of this king's reign, that he 'gave a great feast to a thousand of his lords, and drank wine before the thousand.' While engaged on this festive occasion, he commanded the golden and

silver vessels which Nebuchadnezzar had carried away from the temple of Jerusalem to be brought to him ; and out of these vessels he and his lords, and his wives and attendants, drank deep draughts of wine amid riot and music. In the midst of their mirth an astounding incident occurred. From the wall of the banqueting-room, over-against the great chandelier, there came forth the hand as of a man, and the fingers traced on the wall certain mystic characters which remained. Horror-struck and shuddering, the king called for the chief Chaldeans and astrologers ; but none of them could interpret the superscription. Then, by the advice of the queen-mother, was the Jew Daniel summoned, who, since the death of Nebuchadnezzar, had been living obscurely among his countrymen in Babylon. To him the words on the wall were plain : ‘ God hath numbered thy kingdom, and finished it ; thou art weighed in the balances, and art found wanting ; thy kingdom is divided, and given to the Medes and Persians.’ Speedy was the fulfilment of this prophecy. At that very hour Babylon was besieged by the Medes and Persians ; and the feast which Belshazzar had given was a feast of triumph and defiance, in the confident security that the city could not be taken. That same night the capture of the city was accomplished ; Belshazzar was slain, and the kingdom passed to the Medes and Persians. This incident presents one of the many striking examples of the insecure condition of ancient nations, and the suddenness with which they were overthrown.

NATIONS OF ASIA MINOR.—THE LYDIANS.

187. Asia Minor is that part of Asia situated between the Black and Mediterranean seas, and in ancient times was equally exposed to the attacks of Asiatics and Europeans. In the year 800 B.C. this territory was inhabited by a number of small nations, speaking different languages, and exhibiting various degrees of civilisation. Generally, however, they were divisible into two classes: those who were situated to the east of the rivers Halys and Limyra, belonging to the Assyrian branch of the Caucasian family; while those who inhabited the portion of the peninsula which lies west of these rivers belonged to the Indian or Indo-European branch.

188. The following were the Syriac nations of Asia Minor:—1. The Pontians, or inhabitants of Pontus—the country extending from the river Halys along the coast of the Euxine, eastward to Colchis; 2. The Cappadocians, immediately south of the Pontians, and separated by the Euphrates from the Armenians; 3. The Cilicians, south of the Cappadocians, inhabiting the mountainous tract of the Mediterranean coast, where the peninsula makes an angle with Syria; 4. The Pamphylians and Pisidians, westward from the Cilicians between the mountain-chain of Taurus and the sea; 5. The Solymi, the Lycaonians, &c. in the interior, north of Mount Taurus, and on the sources of the Halys. All these nations used Semitic dialects, and exhibited, with some allowance for a Scythian tincture which they had received, the same features and characteristics as their kindred the Assyrians, Phœnicians, and Jews. All were included at first as subjects of the Assyrian empire of Nineveh (2000-606 B.C.); and after its dissolution, all, with the exception of the Cilicians, who became subject to the Babylonians, were attached to the Median empire.

189. The Indo-European nations of Asia Minor were of two classes—I. The native or aboriginal states ; and II. The Greek colonies. The native states were—1. The Mysian populations, under the special names of Teucrians, Mysians, and Pelasgians, inhabiting the western districts between the Propontis and the river Hermus ; 2. The Lydians or Mæonians, between the Hermus and the Meander ; 3. The Carian populations on the west coasts south of the Meander ; 4. The Thynians or Bithynians, the Mariandynians, and the Paphlagonians—all belonging to the great Thracian race, and often called Asiatic Thracians—inhabiting the coast of the Euxine from the Propontis to the river Halys ; 5. The Phrygians, inhabiting a large space in the interior of the country, to the east of the Lydians ; 6. The Lycians, inhabiting the southern coasts between the Carians and the Pamphylians. All these various races were connected together by ties of affinity ; their dialects, although not in all cases perhaps mutually intelligible, had sprung from one parent language ; and in their legends and forms of worship they kept up the recollection of their common origin. In the most general point of view they may be all regarded as offshoots from the great *Pelasgian* stock, the name given to one of the principal branches of the Indo-European race.

190. But besides filling the western part of Asia Minor, and there ramifying into so many separate denominations, this Pelasgic branch of the human race had found its way into Europe through Thrace, and had filled the Grecian countries—Thrace, Macedonia, Epirus, Greece Proper, and the Peloponnesus ; there also subdividing itself into numerous small nations. In the last-named countries, Greece Proper and the Peloponnesus, the general Pelasgic vigour burst forth eventually in the new and splendid development of the Hellenic or Greek family. Instinct with power and genius, this fine race sought to rule their kindred, and to conquer the whole Pelasgic world. The famous story of the Trojan war is supposed by some to typify an early struggle between the Hellenic race and the Pelasgic people from whom they had sprung.

Paris, the son of Priam, king of that fragment of the Mysians of Asia Minor called the Teucrians or Trojans, carried away Helen, the wife of Menelæus, the Hellenic king of Argos. All the Hellenic nations mustered to avenge the insult; and crossing the Archipelago, laid siege to Troy, the capital of the Teucrians. Instantly, on the other hand, all the Pelasgic nations of Asia Minor, as above enumerated, assembled to assist Priam, and defend the Pelasgic city. The Greeks were victorious; the Pelasgians were conquered, and spread themselves over the islands of the Archipelago, and colonised the western coasts of Asia Minor.

191. Hence, in addition to the native or aboriginal states of Asia Minor which have been mentioned, there existed (800–700 B.C.) a number of Greek communities dwelling in cities along the western coast, radically and remotely identical in lineage with the Mysians, Lydians, Carians, and others, but, in effect, regarded by these native states as Europeans settled on the Asiatic soil. These Greek colonies in Asia Minor consisted of three distinct tribes, according to the part of Greece from which they had emigrated. 1. The confederate *Eolian* cities or states, originally twelve in number, scattered along the Mysian and Lydian coasts; 2. The confederate *Ionian* cities, also twelve in number, scattered along the Carian coasts; 3. The confederate *Dorian* cities, six in number, situated on the south-west corner of Caria, and on the adjacent islands, Rhodes, Cos, &c.

192. Few of the native states of Asia Minor whose history falls within the scope of the present work performed any important part. Many of them seem to have been in a condition bordering on barbarism; and two only deserve special notice—the Phrygians and the Lydians.

193. The Phrygians, who occupied various separate tracts of country in the interior to the east of the Mysians and Lydians, are described as a prosperous nation of agriculturists. It is said that from them the Greeks borrowed their peculiar musical scale, with the flute for its instrument. The peculiarity of the Phrygian music seems to have fitted it to produce that state of ecstasy or

frenzy which accompanied the worship of the goddess Cybèle; and to this species of madness the Phrygians were especially prone. Olympus, Mársyas, and Hyagnis, were the legendary fathers of the Phrygian music. One of the legendary kings of the Phrygians was Gordius, who was originally a husbandman. Whilst he was ploughing, an eagle alighted on the team. Gordius consulted the augurs what the portent meant; and a prophetic maiden having told him that it predicted that he should obtain the kingdom, he married her, and had by her a son named Midas. Not long afterwards, says the legend, the Phrygians were ordered by an oracle to choose as their king the first man whom they should see driving a wagon. Gordius was the man; and him accordingly they made king, consecrating his wagon in the temple of Jupiter at Gordium. The yoke of the wagon was attached by a complicated knot called 'the Gordian Knot;' and it was prophesied that whosoever should unloose this knot should be master of Asia. This Midas, the son of Gordius, was the first Asiatic king who sent presents to the Greek oracle at Delphi.

194. A much more celebrated people than the Phrygians were their neighbours the Lydians. They seem at a very early period to have acquired a greater degree of culture than any other of the aboriginal nations of Asia Minor. They lived in cities, the chief of which was Sardis, on a mountain near the river Hermus; they practised trade, and were said to have been the first people who coined money. Like the Phrygians, they had a peculiar music, and were skilful players on the flute: the Lydian mode was thought soft and effeminate as compared with the Phrygian. In addition to the flute, they had a harp with twenty strings. It was supposed by some that the Etruscans of Italy were a colony from Lydia; and the similarity between the Etruscan and the Lydian music seems to have been one of the grounds for this supposition.

195. The legendary history of the Lydians assigned them a very remote antiquity. The earliest of their hero-kings were Manes, Cotys, Atys, and Lydus, from the last of whom they derived their name. Then followed a line of

monarchs, descendants of Hercules, and called Heraclidæ. The Heraclidan dynasty, from the first of the sovereigns, Agron (1221 B.C.), to the last, Candaules (716 B.C.), counted twenty-two individuals in regular descent from father to son, and embraced a period of 505 years. The next dynasty was that of the Mermnadæ, of which, according to legendary history, Gyges was the founder.

196. Gyges was succeeded by his son Ardys II., who was contemporary with Phraortes, Deïoces, and Cyaxâres I., kings of the Medes, and reigned forty-nine years (678–629 B.C.) It was towards the end of his reign that the great Scythian invasion of Western Asia took place which has been mentioned in the account of the second Assyrian empire. At the same time, Asia Minor was invaded by the Scythian horde called the Cimmerians, against whom Ardys had to contend. He also continued certain wars which his father had begun against the Greek colonies in Asia Minor, especially the Ionians. He was succeeded by his son Sadyattes (629–617 B.C.), who left the throne to his son Alyattes II. Early in the reign of Alyattes (617–560 B.C.) a war broke out between him and Cyaxares I., who was still ruling in Media. The cause of the war was the refusal of Alyattes to give up certain Scythian fugitives who had fled into Lydia to escape the fury of Cyaxares. The two armies at length met, and a desperate battle ensued. While they were engaged in fighting, darkness gradually came over the earth, though it was mid-day. Terrified by what appeared an angry manifestation of the gods, but which in reality was an eclipse of the sun, both armies threw down their weapons, and immediately concluded an alliance. The circumstance of the eclipse enables astronomers to fix with precision the date of this celebrated battle, which took place on the 30th of September 610 B.C.

197. Besides the war with the Medes, Alyattes carried on wars against the Cimmerians, whom he expelled from Asia Minor, and also against the Greek colonies, especially the Milesians. During a reign of fifty-seven years he amassed immense wealth, which, with his dominions, descended to his son Cræsus. Having buried his father

near Sardis, and erected over his remains an enormous pyramid of earth on a stone base, Crœsus, at the age of thirty-five (560 B.C.), began his memorable reign.

198. As soon as Crœsus ascended the throne, he commenced a series of aggressions on all the neighbouring states of Asia Minor, native as well as Grecian. Within the short period of ten years he had, on various pretexts, attacked and conquered, or at least subjugated, the Æolian, Ionian, and Dorian Greeks; the Phrygians, the Mysians, the Mariandynians, the Paphlagonians, the Bithynians, the Carians, and the Pamphylians. Only the Lycians and the Cilicians remained unconquered. From the Ægean to the river Halys all acknowledged the sway of Crœsus, and paid him tribute. Thus to the two great empires already existing—namely, the Babylonian and the Median, or Medo-Persian—there was added (550 B.C.) a third, the Lydian. The river Halys was the line of demarcation between the Lydian and the Median empires, while Cilicia was a tract of country which connected the empire of the Lydians with that of the Babylonians.

199. Sardis, the capital of the Lydian empire, became the resort of poets, philosophers, musicians, and other men of learning who sought a patron to bring them into notice. To all, Crœsus—whose wealth was greater than that of any other monarch known to the Greeks—acted the part of a munificent friend, so that he obtained a wide reputation for his encouragement of arts and literature. At his court might be seen Bias, Pittachus of Mitylene, the sage and mathematician Thales, and the shrewd fabulist Æsop. Of all the strangers of distinction who visited Sardis, none was so much welcomed as Solon, the Athenian philosopher, who having recently established his famous code of laws in his native state, was then on his travels through various parts of the civilised world. Crœsus was a favourite subject of romance among the ancient writers, and his riches still furnish the subject of proverbial remark. His fate being connected with the rise of the Persian empire, will be most suitably narrated in a future section.

THE MEDES AND PERSIANS.

200. That vast tract of Asia included within the mountain-chain of Zagros on the west, the Indus on the east, the Oxus and the Caspian Sea on the north, and the Persian Gulf and Indian Ocean on the south, and which comprehends the modern countries of Persia, Bokhára, Cabúl, and Beloochistán, was known in ancient times by the general name *Ariána* or *Irán*. The country consists for the most part of a high table-land, destitute of trees, and watered by few streams. Where water can be procured, there occur spots or strips of extraordinary fertility; and in ancient times so much pains were taken to irrigate the country by means of artificial channels, from the Oxus and other rivers, that districts now barren were then highly cultivated. In so extensive a region there are of course many varieties of climate. The central and the more elevated portions are exposed to severe cold; while on the borders of the Persian Gulf, and also in the northern valleys, the heat during the summer months is intense.

201. The ancient inhabitants of this region belonged to the Indo-European branch of the Caucasian variety, and were in many points distinct from their western or Syro-Arabian neighbours, of whom an account has been given. Different in features, in character, and in language from these nations, they were still more different from their northern neighbours of Central Asia, who were of the Mongolian stock. In general, they may be described as having been less tractable and industrious than the one, and less bloody and ferocious than the other. In their habits they were partly agricultural, partly pastoral and nomadic. It is from among these ancient Indo-Scythian populations of Iran that the migrations are supposed to have taken place which filled Europe with the races which successively colonised it, and which are now found

more or less mixed. To these races Sclavonians, Pelasgians, Celts, and Germans, may be traced. The Germans especially exhibit in their features, habits, and language, strong resemblances to the ancient Persians, and may almost with certainty be regarded as a genuine nation of ancient Iran, transplanted thence at some remote epoch to that part of Central Europe which they now occupy.

202. Five or six centuries before Christ, Iran was an extensive and diversified region of hill and plain, inhabited by a multitude of distinct populations—all speaking dialects of a common language called the *Zend*, which was in its structure a cognate of the Sanscrit or ancient language of India, and all professing the religion of Zoroáster.

203. Of the personal history of Zoroaster, the great spiritual teacher of the nations of Iran, little is known. According to the most probable conjecture, his era was about 700 years before Christ. Of native Iranian lineage according to some, but according to others a man of Chaldæan or Syro-Arabian birth, he appeared about this era as a reformer and legislator at Bactra, the capital of Bactriána, a country situated at the north-eastern extremity of Iran, on the sources of the river Oxus, and corresponding to the modern Bokhara. The Bactrians had originally been subject to the Assyrian empire; and expeditions against them are among the actions recorded of the earliest Assyrian monarchs, Ninus and Semirâmis; but their allegiance had never been very strict; and after the subversion of the first Assyrian dynasty they had recovered their independence, and established a small kingdom of their own among the nations of Iran. At Bactra, accordingly, Zoroaster found a secure place of abode, and thence he promulgated those doctrines which ultimately spread over the whole of Iran, as well as over various parts of the adjacent countries.

204. Zoroaster taught the existence of one Supreme Being, Infinite and Eternal. But his religion embraced a remarkable subordinate doctrine: this was the existence of a perpetual antagonism between *Or'muzd*, the spirit of Good, and *Ahrimán*, the spirit of Evil. Ormuzd, he said, dwelt in a heaven of light, and, with his ministering

attendants, was constantly occupied in schemes of beauty and beneficence; which Ahriman, from his kingdom of darkness, where seven demons of Evil stood around him, was continually endeavouring to thwart. From the beginning of time the two Spirits or Principles had been antagonistic; and both possessing the power of creation, there resulted from their antagonism that intermixture of good and evil which we perceive in all that exists. There are, said Zoroaster, pure men, pure animals, pure vegetables, all belonging to Ormuzd; but there are also exact copies of these which owe their origin to Ahriman. In all history, the struggle between Light and Darkness had been conspicuous, and was to continue.

205. According to this fanciful doctrine, the activity of Evil might be distinctly traced within the bounds of Iran. There had, indeed, as was alleged, once been a pure and happy age, when no Evil was to be found in Iran. This was during the existence of Jemshíd, the most illustrious of mortals, the beloved of Ormuzd, and the primeval father of the Iranian races. Since the time of Jemshid, there had appeared in Iran false spirits, bad men, impure and venomous animals, all emissaries of Ahriman. Perceiving this encroachment, Ormuzd had sent Zoroaster into the world to promulgate the doctrines which had prevailed in the days of Jemshid. During the twenty years which Zoroaster had spent in seclusion in the caves of the mountain Elbrúz, he had been prepared for his great mission by direct intercourse with Ormuzd. Once, carried to the heaven of Light, he had received from Ormuzd the *Zendavesta*—that is, 'The Living Word,' containing the holy books of the true religion; and had at the same time received the injunction: 'Teach the nations that my Light is hidden under all that exists. In the world there is nothing superior to Light.' Light or Fire, therefore, was the great symbol of the faith of Ormuzd; and every devout follower of Zoroaster revered the sun and the sacred element of fire.

THE MEDES.

206. No one of the various Iranian nations seems to have adopted the religion of Zoroaster with more fervour, or to have conformed to its institutions with more strictness than the Medes. The seat of this people was that tract of Iran lying to the east of the southern coast of the Caspian, which now constitutes the frontier of Persia towards Tartary on the one side, and Cabúl on the other. Like the Bactrians, they had been included in the older Assyrian empire; and their first step towards an independent position had been that famous revolt under their ruler Arbáces, which terminated in the extinction of the first Ninevite dynasty in the person of Sardanapalus (876 B.C.) From that period the Medes continued to maintain a separate national existence, resisting all the efforts of the Assyrian monarchs of the second dynasty to reattach them to the empire. They were distributed into seven tribes, which occupied separate districts; the Magi were the priest-tribe, charged with the ministry of the rites of the Zoroastrian religion, and, like the Jewish Levites, they seem to have been dispersed among the rest of the population.

207. About the year 710 B.C. a political revolution was effected among the Medes by a native chieftain named Deïôces. This man had acquired such a reputation among his countrymen for wisdom and justice that they elected him to be their king. Invested with the sovereign authority, he conceived and carried out a scheme, the object of which was to put an end to the loose system of tribe-government which then prevailed in Media, and to unite the tribes into one nation, obeying a rigorous despotic rule. For this purpose he caused the city of Ecbatána to be built on a hill, surrounded by seven concentric mural circles, the battlements of which were painted of different colours; and within the innermost wall, and consequently on the top of the hill, he caused a strong palace to be built for himself. Here he instituted a punctilious system of ceremonial, such as prevails in all

Eastern courts; while by means of emissaries and officers he kept up a severe but just government throughout Media.

208. Deioces died, 658 years B. C., after a reign of fifty-three years. His activity had been confined within the limits of Media; and it was reserved for his son and successor Phraortes (658–636 B. C.) to extend the Median sovereignty over the other nations of Iran. This he accomplished in a few years, making Ecbatana the capital of a considerable Iranian empire, and transferring to it that primacy in connection with the Zoroastrian religion which had till then belonged to Bactra. Not content with this, however, Phraortes, as has been before related, having made war upon Nebuchadonozor, the monarch of Assyria, resolved to re-enact the part which the Mede Arbaces had performed 230 years before, by subverting once more the empire of Nineveh. In this enterprise he was unsuccessful, being defeated, and killed in battle by Nebuchadonozor; and the Medes were very nearly again subjected to the Assyrians.

209. Cyaxares I., the son of Phraortes, inherited his father's design against the Assyrian empire, and had greater talent for accomplishing it. He had scarcely acceded to the throne when he assembled a large army and marched against Nineveh, which he besieged and destroyed, as has already been related. After the destruction of Nineveh (606 B. C.), the Median empire of Cyaxares was increased by the addition of a considerable portion of the Assyrian dominion; but indeed the whole power of the Asiatic world was then distributed between two empires—the Median or Iranian empire of Cyaxares, extending from the Indus to the river Halys in Asia Minor; and the Chaldean or Babylonian empire of Nebuchadnezzar, extending from the Tigris to the Nile and the Mediterranean.

210. In the year 595 B. C. Cyaxares died, and was succeeded by his son Astyages. The reign of this monarch is signalised chiefly by the fact, that during it the Iranian empire passed from the Medes to the Persians. All very important events become invested in process of time with legendary associations; and as no event of ancient times was more important than the rise of that Persian power which has so strongly affected the fortunes

of the world, the narrative of the manner in which it originated has come down to us in the form of a beautiful romance rather than of an accurate history. As it is necessary, however, to enter into the spirit of this romance in order to appreciate fully the interest attached by the ancients to the event, we shall relate it as it is told by Herodotus, distinguishing the historical particulars from what is evidently only legendary.

THE PERSIANS.

211. The native seat of this Iranian nation was the mountainous country to the south of Media lying along the Aráxes and other rivers which flow into the Persian Gulf. The Persians consisted of ten tribes, inhabiting different parts of this country, some of which led a settled and agricultural life, while others were nomadic and pastoral in their habits. They were noted even among the Iranian nations for their hardiness and rude bravery; clothed in skins, and ignorant of wine or any other luxury, they cultivated their lands and roamed about with their cattle, the poorest and proudest of all the believers in the creed of Zoroaster. They had been attached, with the other nations of Iran, to the Assyrian empire, though it is probable their allegiance was little more than nominal; and after the subversion of this empire, they found themselves, with all their Iranian neighbours, subject to the power of the Medes.

212. Astyages, king of the Medes, says the legend, had a daughter named Mandánē, whom he gave in marriage to Camby'ses, a Persian chief of the clan of the Achæménidæ, the noblest of the Pasárgadæ. Alarmed by a dream which the Median Magi interpreted to signify that he should be dethroned by a child of this daughter, Astyages resolved to destroy the offspring of Mandane as soon as it should be born. He intrusted the execution of this design to a noble Mede named Harpagus, his chief adviser, and the manager of all his affairs. Harpagus, however, who was a man of tender feelings, revolted from the cruel office that had been

imposed upon him, and as soon as a male infant had been born to Cambyzes and Mandane, he gave it to one of the herdsmen of Astyages, called Mithradates, telling him that the king's command was that he should expose the infant on the bleakest part of the mountains, so that it might perish. The herdsman, accordingly, carried the child with him to the wild country between Ecbatana and the Caspian, where he grazed his cattle. Here his wife took pity on the infant, and having just been delivered of a dead child, she persuaded her husband to expose the dead and save the living one. This was accordingly done; and messengers having been sent by Harpagus to recognise and bury the body, it was concluded by all that the king's command had been accomplished. But the royal child grew up in the herdsman's hut, and became the strongest and most courageous of all the youths of the district. It happened one day that being chosen king among his juvenile playmates, he beat and ill-used the son of a Median nobleman. The nobleman having complained to the king, the herdsman and his reputed son were sent for. The appearance of the boy, his haughty mien, and the answers he returned to the king when charged with his offence, aroused the suspicions of Astyages, who, on putting the herdsman to the torture, ascertained that the boy was really his own grandchild, the son of his daughter Mandane. In great wrath the king invited Harpagus to an entertainment, and there, having secretly got possession of the son of Harpagus, made the wretched father eat of the flesh of his own child, served up with the rest of the banquet. When Harpagus ascertained this atrocity, he dissembled his feelings, and returned home. At the same time, Astyages having again consulted the Magi, and having been persuaded by them that his previous dream had been already fulfilled in the trivial circumstance that the boy had been king among his playmates, and that consequently the danger was now over, acknowledged the reputed son of the herdsman as his grandchild, and sent him home to his parents in Persia.

213. Khosru, as the boy was called—which name means in Persian 'The Sun,' and was corrupted by the Greek

writers into *Kuros* (lord), the Latin form of which is *Cyrus*—grew up into manhood under the roof of his parents, Cambyses and Mandane. Meanwhile Harpagus, residing in Media, was silently plotting to be revenged on Astyages for the murder of his son. He and a few others of the Median nobles conspired against the king, whose cruelty had made him very unpopular. The news of this conspiracy was secretly conveyed to Cyrus in a letter sewed up in the skin of a hare, which a messenger clad like a huntsman carried over his shoulder; and in the letter Harpagus exhorted Cyrus to invade Media, promising that if he did the Medians would join his standard. Cyrus immediately assembled the young men of the Persian tribes, and announced his intention of liberating Persia from the yoke of the Medes. The young men willingly rallied around Cyrus, who led them into Media. Astyages was so infatuated as to give the command of the army sent against the invaders to Harpagus, whom he had so deeply injured. Harpagus took care to lose the battle, and deserted to Cyrus with the bulk of his army. The king, now seeing that fate was against him, caused the Magi by whose advice he had acted in sparing Cyrus to be impaled; and then marching in person against the Persians, he was defeated, and taken prisoner. Cyrus did not injure, but maintained him till he died. The Persians by this revolution were raised to the position of dominance among the Iranians, hitherto held by the Medes, who, however, retained the second place; and, to denote the union of the two nations, the empire founded by Cyrus was sometimes called the Medo-Persian Empire. It would appear also from the account in Scripture, which mentions a certain 'Darius the Mede' as holding the sovereignty of the Medes and Persians contemporaneously with Cyrus, that the young Persian chief, though really the monarch of the new empire, bestowed the nominal dignity on some Median relative. This Median relative, the 'Darius the Mede' of Scripture, is supposed to be Cyaxares II., who is mentioned by some profane authors as the successor of Astyages, and who is described as a son of Astyages by a second marriage, and therefore a maternal uncle of Cyrus.

PART II.

HISTORY OF THE PERSIAN EMPIRE, AND GENERAL HISTORY OF THE EASTERN NATIONS UNDER THE GREEKS AND ROMANS.

THE PERSIAN EMPIRE.

214. By whatever train of circumstances the revolution in the Median Empire was accomplished, it is certain that about the year 560 B.C. that empire, which had then existed for about a century and a half, was superseded by a new one called the Persian or Medo-Persian Empire, the founder and real monarch of which was a Persian warrior called Khosru or Cyrus, while its nominal head seems to have been a Mede called Darius, or Cyaxares II. By successive wars among the Iranian nations (560-550 B.C.) Cyrus strengthened and consolidated his empire. At this period, therefore, there were in Western Asia three distinct monarchies contiguous to each other—the *Medo-Persian Empire*, the capital of which was Ecbatana, extending from the Indus to the Tigris in Assyria, and the Halys in Asia Minor; the *Lydian empire*, whose capital was Sardis, extending from the Halys over Western Asia Minor to the shores of the *Ægean*; and the *Chaldean or Babylonian empire*, whose capital was Babylon, and which extended from the Tigris to the Mediterranean. The head of the first empire was Cyrus, of the second Croesus, and of the third Nabonadius, called in Scripture Belshazzar. It was impossible in those ancient times, when war constituted so excessive a proportion of human activity, that these three

empires should continue to subsist amicably beside each other. Accordingly a great struggle was begun, which was destined to lead to the extinction of two of the empires, and the exclusive supremacy of the third—that of the Persians.

215. The Lydian king Croesus was the first to make the aggression. Being the brother-in-law of the deposed Median king Astyages, he thought it his duty to avenge the insult that had been offered to him; and being already the master of a powerful dominion, which he had attained by his own military prowess, and having abundance of the resources for war at command, he anticipated a victory over the Persians, and a great consequent accession to his own fame and majesty. Besides, in a struggle with the Persians he calculated on the assistance of the Babylonians, who, equally with himself, had reason to dread the growing strength of the Persian empire. Still so great an enterprise was not to be entered upon without serious deliberation. At that time it rarely happened that any king or prince undertook a scheme of much importance without previously procuring for it what was considered religious sanction, and, if possible, ascertaining from the ministers of religion what was the issue predestinated by the gods. Thus the Median and Persian kings consulted the Magi, the Babylonian kings resorted to the Chaldean astrologers, and in Egypt all wars were undertaken according to the directions of the priestly caste. Each country or region of the world had its particular mode of soothsaying. In the western world, and especially in that portion of it where the Greeks were dominant, the favourite mode of obtaining religious sanction for any intended enterprise of great moment was by consulting the *Oracles*. These were certain celebrated shrines or temples, where bodies of priests or priestesses resided, whose special occupation was to practise divination according to methods handed down by tradition. The responses of the oracles, it may be supposed, were founded on some privately acquired knowledge of facts, along with a shrewd guess as to results. The superstitious consultation of these oracles was an essential part of the pagan religion of antiquity;

and it was only when the growing sense of mankind shewed the falsehood of those forms of religion of which oracles were a part, that oracular responses fell into disrepute.

216. Cræsus, who was reputed to be one of the most pious, as well as one of the most enlightened princes of his time, was not superior to the general faith of his contemporaries. Accordingly, before making war upon Cyrus, he resolved to have a response from the gods in his favour. The whole story of his procedure on the occasion, and of the answers of the oracles, is involved in fable, and was probably written by Greek romancists after the result; but it forms so important a part of the ancient narrative, and so interesting an illustration of ancient manners, that it should not be omitted. Cræsus, it is said, shewed himself more sceptical and anxious at this juncture than might have been expected from so bold and so pious a king. Before consulting any oracle relative to his project, he resolved to discover by experiment which of all the most celebrated oracles of the time was most worthy of credit. Accordingly, on a particular day he despatched envoys from Sardis to the following oracles — that of Delphi in Phocis, that of Dodóna in Epírus, that of Branchidæ near Milétus, that of Amphiaraus at Thebes, that of Trophonius at Lebadéia, and that of Ammon in the Libyan Desert beyond Egypt. These envoys were instructed that, on the hundredth day after their departure from Sardis, they should at a particular hour ask the oracles to which they were severally sent what Cræsus was at that moment doing. Four out of the six oracles, it is said, gave unsatisfactory answers; but those of Amphiaraus and Delphi succeeded. What the answer of the oracle of Amphiaraus was, it is not stated, farther than that Cræsus regarded it as true; but the response from Delphi was far more remarkable. When the envoys had asked the question at this oracle, the priestess standing on her tripod in her state of frenzy, it was reported, murmured out in hexameter verse these words, which were brought in writing to Cræsus: ‘I know the number of the sands, and the measures of the sea; I understand the dumb, and I hear the man that speaks not. The smell reaches me of a hard-shelled tortoise boiled in copper

with lamb's flesh—copper above and copper below.' This answer it is said astounded Cræsus. On the day appointed, says the legend, he had shut himself up in his palace, and after considering what unusual thing he should do, had cut a lamb and a tortoise in pieces, and boiled them in a copper caldron with a copper cover.

217. To shew his gratitude to the two successful oracles, Cræsus sent them most munificent presents. To the oracle of Amphiaraus he sent a spear and a shield of pure gold, which Herodotus himself saw about a hundred years afterwards. To the oracle of Delphi his gifts were of unprecedented magnitude. Besides offering up a holocaust of 3000 cattle, and burning a huge pile on which he had thrown costly robes, and furniture, and vessels of gold and silver without number, he sent to the oracle a great treasure of gold and silver ingots, with a multitude of bowls, vases, statues, and ornaments, all of gold and silver, and some of them of the rarest and most precious workmanship. These Herodotus also saw, and describes minutely. The messengers who conveyed these presents were ordered to ask the oracles whether Cræsus should make war against the Persians, and if so, whether he should seek any allies. On the second point both the oracles were explicit—they advised him to seek the alliance of the Greeks. On the other and more important point, however, the answer returned, at least by Delphi, was of that ambiguous kind in which oracles delighted. It was to this effect: 'If Cræsus make war against the Persians, he will destroy a mighty empire.' This part of the legend is probably authentic. Satisfied at least with the response, the rash king rushed on to his fate.

218. Having obtained some promises of help from the Spartans, Cræsus crossed the Halys (546 B.C.) with a large army, composed of recruits from all the nations acknowledging his rule, and invaded Cappadocia, the province of the Persian empire which lay nearest to his own dominions. Cyrus, having collected his Iranian forces, marched to meet him. After an undecisive battle, Cræsus thought it best to retire to his capital, and postpone the struggle till he should have assembled his foreign allies. Accordingly,

having sent ambassadors to Belshazzar, king of Babylon, to Amasis king of Egypt, and to the Spartans and other Greek states, urging them to hasten their levies, he awaited their return in security at Sardis. But Cyrus saw his opportunity, and granted no delay. Pushing on to Sardis, he routed the Lydian army under its walls, throwing their celebrated horsemen into confusion by means of his baggage-camels, and laid siege to the city. Built on a lofty and rocky site; and very strongly fortified, Sardis was deemed impregnable; but on the fourteenth day of the siege a Persian soldier having discovered a spot on the most precipitous and least-guarded side, climbed up to the ramparts; and a select party, scaling at this point with him, entered the stronghold, and took the garrison by surprise. The town was sacked, and Cræsus was taken prisoner.

219. According to the ferocious usages of Iranian warfare, it was resolved that Cræsus and a number of his chief nobles should be burnt to death. A pile of wood was erected for the purpose in one of the squares of Sardis, and Cræsus and his companions, bound in chains, were stretched upon it. The fire, it is said, had already been kindled, when the captive monarch uttered some plaintive cries; upon which Cyrus, moved to pity, and obeying the dictates of a soul more generous than that of most barbarian conquerors, ordered the fire to be extinguished, and Cræsus to be set at liberty. The liberated monarch, it is said, asked permission of his conqueror to send the chains with which he had been bound to the Delphic oracle, as a significant reproach to the god for the manner in which his response had misled him. The reply of the oracle was, that even the gods themselves must bow to Fate; that the Fates had decreed that in the person of Cræsus should be punished the crime of his ancestor Gyges, the first of the Mermnädæ, for having violently seized the Lydian throne. In this reply, it is said, Cræsus piously acquiesced; and from that time forward he became the friend, counsellor, and admirer of his conqueror Cyrus, who on his part trusted and loved him. Such is the legend of the fall of Cræsus, certain portions of which, particularly that which speaks of the friendship which

sprang up between him and Cyrus, and of Cyrus's kindness to him, are authentic history.

220. Leaving some of his officers, and among them the Mede Harpagus, to complete the conquest of Asia Minor, Cyrus returned to Ecbatana, there to meditate and arrange new schemes of conquest. Leading his armies into the unexplored regions of Central Asia beyond Bactria, he added extensively to his empire in that direction, exacting tribute from the Mongolian nations. But his chief design was to conquer the Babylonians, subvert their empire, march through it into Egypt, overrun the great Mediterranean world, and thus found a dominion such as had never been founded before. His attack was not unexpected by the Babylonians. Ever since the fall of Nineveh, the Babylonian kings had foreseen the possibility of having to defend themselves against the invasions of their temporary allies the Medes. Accordingly, in the reign of Nebuchadnezzar (606-561 B.C.) all measures that could be devised had been adopted for rendering difficult the approach to Babylon from Media. Ditches had been dug, canals and complicated water-courses constructed, in the reticulations of which an army could be ensnared; and a vast wall had been built, called the Wall of Media, 100 feet high, 20 feet thick, and extending from the Tigris to one of the canals of the Euphrates—a space of seventy-five miles.

221. By some inexplicable neglect no use was made by the Babylonian sovereign of all these means of exterior defence provided by his predecessors; and in the year 538 B.C., the Persian army, having crossed both water-courses and embankments without impediment, encamped before the city. Still the inhabitants imagined themselves safe. They were surrounded by walls 300 feet high, and 75 thick, forming one unbroken square, each side of which was fifteen miles long; having stored up abundance of provisions for a long siege. But the ingenuity and energy of Cyrus overcame all obstacles. Selecting the period of a festival, when the Babylonians within were rioting, Cyrus retired with the main body of his army to a point on the Euphrates at some distance above the city, where, by connecting the river with a large reservoir, he was able to draw

off the waters, and render the channel below that point almost dry. As the river passed through the city, dividing it into halves, this enabled a detachment of the Persians, left behind for the purpose, to penetrate within the walls, and advance along the channel as along a deep trench. On any other occasion, even to have succeeded thus far would have been useless, for the whole bed of the river within the city was lined with solid quays and piers of stone, with gates and stairs leading up to the terminations of the streets; so that an invading army, if once discovered in the river, would have been caught as in a trap, and annihilated with ease by the citizens from the quays. But on this occasion the city was abandoned to revel. The watchmen had deserted their posts; and the Persians, advancing stealthily along the bed of the river at the dead of night, and from both sides of the city at once, waded to the nearest quays, and climbing up into the streets, effected the capture without any serious resistance. The captors did not abuse their victory; the city was left with all its walls and buildings complete, and the citizens knew no difference in their condition, save that they now acknowledged Darius the Mede and Cyrus as their masters, instead of Belshazzar.

222. The capture of Babylon (538 B. C.) increased the Persian empire by the addition of all the territories that had belonged to the Babylonian throne. The empire now stretched from the Indus on the one side to the *Ægean* and the Mediterranean on the other. Of this vast dominion, which was the greatest that had yet existed in the world, *Cyaxares II.* or *Darius the Mede* was the nominal sovereign. It is to him, as the successor of Belshazzar in the government of Babylon, that reference is made in the book of *Daniel*, where his kindness to that prophet is recorded. His reign, however, was not of long duration; for in the year 536 B. C. he died; and *Cyrus* assumed that sovereignty of which he had been the sole founder, and which he had doubtless held in reality before. Thus two different dates are assigned by historians to the commencement of the reign of *Cyrus*. By some that event is dated at 560 B. C., when *Astyages* was dethroned, and the Persian monarchy

in Iran established; by others it is dated at 536 B. C., when, by the death of Darius the Mede the nominal as well as the real supremacy of the Persian empire of Western Asia devolved upon Cyrus.

223. The conquest of the Babylonians by the Persians was of important service to the long-oppressed Phœnicians and Jews. One of the first acts of Cyrus was to release these unhappy captives. Under the conduct of Zerubbabel, a Hebrew of royal lineage, upwards of 40,000 Jews returned to Palestine, where they intermingled with the more abject population that had been left by Nebuchadnezzar. Restored to their beloved country, they hastened to rebuild the Temple at Jerusalem; and from this time forthwith they remained peaceful subjects of the Persian monarchy. The effects of the captivity in Babylonia on their subsequent character and history will be more fully detailed in the following section.

224. Cyrus lived nine years after the conquest of Babylon, and seven after his nominal succession to the Persian throne. His acts during this period are involved in obscurity, but appear chiefly to have consisted in warlike expeditions into Central and Eastern Asia. He is even said to have led his armies into India, through the regions corresponding to the present Cabul and Scinde (sind.) The manner of his death is a disputed point. The more probable account, however, is that he died peaceably at Pasargada, one of the chief towns in his native country of Persia Proper, and now called Moorg-āb; and it is certain that he was buried there (529 B. C.), and that his tomb, with the golden coffin containing his remains, was watched and honoured by the Persians as long as their empire lasted. The tomb bore this simple inscription: 'I am Cyrus, the king, the Achæmenian: grudge me not this monument.' It is believed that this interesting tomb has recently been identified by Asiatic travellers. The site of the ancient Pasargada has been a matter of question; but a comparison of the ancient accounts of its appearance and position has enabled modern inquirers to fix its site on the plain and at the village of Moorg-ab, about forty-nine miles east from the ruins of the ancient Persepolis. On this spot there

are still the remains of an ancient city, including many remarkable monuments. One of these monuments is in the form of a massive oblong stone building, about 21 feet by 16, placed on the top of a series of steps rising one above another in the form of a pyramid. This edifice, which is impressive from its solidity and simplicity, was once surrounded by twenty-four columns, the shafts of seventeen of which are still standing. The interior consists of a chamber of about 10 feet long by 7 wide, paved with large blocks of white marble, on which as well as on the walls are the marks of iron clamps. From the minute descriptions left by ancient writers, it is concluded that this is the tomb of Cyrus, in which his golden coffin once lay.

225. Not far from the same spot is another remarkable monument—a pillar of marble constructed of a single block, about 15 feet high, and having on one of its sides the figure of a king in bas-relief, occupying about half the height. The figure is robed in a garment extending from the neck to the feet; and, according to the Persian mode of symbolising royalty, four wings spread out from the body, while from the crown of the head rise two horns supporting balls and vases. The head is tightly covered with a cowl; the features, though mutilated, must have been finely chiselled; and the beard is short, bushy, and carefully curled. An inscription in cuneiform characters surmounts the sculpture, from which it is inferred that the sculpture is a portrait of Cyrus himself. If so, it is an interesting memorial of a man who must be regarded as one of the most remarkable characters of antiquity.

226. Cyrus was succeeded by his son Cambyses, a man who inherited some of the genius of his father, but of whom historians speak as being in reality a madman, who was carried by his impulses into the execution of the wildest schemes. As soon as he ascended the throne of Persia, he declared war against Egypt, and with little difficulty he conquered and took possession of that country in the year 525 B.C. Cambyses at first treated with harshness the unfortunate Egyptian monarch Psammenitus, whose authority he had overthrown; but afterwards he set him at liberty, and permitted him to enjoy at least the semblance of royalty. Psam-

menitus made an improper use of his freedom, by raising a revolt against the Persians, in consequence of which he was put to death, and Egypt placed under the administration of a Persian viceroy or satrap.

227. Having conquered Egypt, Cambyses prepared to extend the Persian empire still farther into the African continent. He planned three expeditions—one by sea against the Carthaginians, whose conquest would have made him master of all the African coast of the Mediterranean; another by land against the Ethiopians dwelling beyond Egypt on the upper course of the Nile; and a third, also by land, against the celebrated Oâsis of Ammon in the Libyan Desert, in which the oracle and temple of Jupiter Ammon were situated. But nature sets bounds to the inordinate ambition of conquerors. The army which Cambyses despatched to the Oasis of Ammon was overwhelmed and lost in the sands of the Desert. Another large military force, led by himself in person, was compelled to return to Egypt, after having endured the most terrible hardships in the attempt to reach Ethiopia. The magnanimous obstinacy of the Phœnicians, who refused to sail against their kinsmen of Carthage, obliged him to abandon his design against that state. These disasters produced the most furious excitement in the maniac emperor; and, while smarting under the sense of them, he was guilty of an insult to Apis, which the Egyptians regarded as an atrocity of unparalleled foulness. Another act by which Cambyses offended the religious prejudices of the Egyptians, was his causing the mummy of King Amâsis, who had died some years before, to be taken from the tomb and burnt.

228. It was not only against the Egyptians that Cambyses shewed the violence of his temper. For Crœsus, who had been the companion and counsellor of his father Cyrus, he entertained much regard; but unguardedly the favourite having said something which gave offence to his patron, was ordered to be put to death. The officers intrusted with this cruel mandate spared Crœsus, and produced him afterwards when Cambyses appeared to shew signs of regret for his hastiness. Crœsus was pardoned, and taken again into

favour, but the considerate officers were executed for their clemency.

229. The most atrocious act of Cambyses was the murder of his younger brother Smerdis. This prince, who was athletic and handsome, was very popular with the army, and after having served with distinction in Egypt had returned to Susa. Jealous of his growing reputation, Cambyses sent secret orders from Egypt to Susa that he should be put to death. The order was executed, only a few of the chief courtiers, however, being admitted to a knowledge of the deed. Presuming on this circumstance, a person who bore a strong resemblance to the murdered prince put himself forward as Smerdis, was acknowledged by the people, and was actually proclaimed king. As soon as Cambyses heard of the success of the impostor, he set out from Egypt to take vengeance on all concerned in the usurpation. But he never reached the seat of empire. While halting at a small town in Syria, the sheath slipped from his sword as he was mounting his horse, and the weapon wounded his thigh. The injury proved mortal, and Cambyses was suddenly cut off in his career (521 B.C.) Thus perished a monarch whose mad and lofty style of action has become proverbial. When a man talks loudly and imperiously, he is said to speak as 'King Cambyses.'

230. The death of Cambyses was at first favourable to the impostor; but the deception was soon detected, and the supposititious Smerdis was slain in his palace. The royal line being extinct, there was a scramble for power; and seven chiefs had the address to secure and divide the sovereignty among them. This arrangement, however, did not continue. A supreme monarch was wanted. The seven usurpers accordingly agreed to choose one of their own number, and the lot fell upon Darius Hystaspes, who was son of the satrap of Persia Proper. This event may be said to open an important era in Persian history.

231. Darius was a man of comprehensive talent, and possessed unusual military genius, which suited the rudeness of the period. Various attempts at rebellion he put down with unscrupulous severity. Babylon endeavoured to throw off his yoke; but after a siege, during

which the inhabitants endured great privations, he took the city (516 B.C.), and executed a terrible vengeance on the inhabitants. In order to prevent a similar occurrence in future, Darius levelled part of the walls of Babylon, and committed the government of the city to a confidential satrap.

232. Under Darius the Persian power was consolidated, and the empire, which had risen to greatness on the ruins of many independent nations, acquired a definite geographical extent. It stretched from the Grecian Archipelago and from beyond the Nile on the west, to the Indus on the east; and from the Caúcasus and the Oxus on the north, to the Persian Gulf and the Arabian Desert on the south; including the whole of Asia Minor, Phœnicia, Palestine, Syria, and Egypt; and comprehending the Medes, Babylonians, and Assyrians, besides a variety of nations of less note. Of this vast empire Cyrus was the founder; his son Cambyses extended his dominions; but to Darius was reserved the difficult task of organising, under a regular system of government, the various nations which the conquests of his predecessors had deprived of their independence. The empire had been extended by the sword; everything had been done by violence; and by military rule and exactions it was proposed to keep the widely-scattered territories in subordination to a central authority.

233. The chief feature in the organisation of the Persian empire by Darius was its division into twenty large provinces called Satrapies, each under the government of a satrap or viceroy—an officer analogous to a modern Turkish pachá. The satrap of each province was charged with the duty of exacting a certain amount of tribute, to be remitted to the central authority. The money so collected over a large extent of territory, including twenty provinces, was very great. It is stated that from the Indians of the Punjaub, Sinde, and adjoining regions, as much as £1,290,000 was exacted. Altogether the revenue of the Persian monarch amounted to £4,250,000 sterling, a prodigiously large sum in ancient times; and this was exclusive of certain incidental payments.

234. Persia, the native country of the conquerors, paid no regular tribute. This province, constituting the centre of the empire, was esteemed the highest in importance; and next in dignity were the adjoining provinces of Iran, including Media. It was chiefly from among the Persians and Medians that the satraps and subordinate governors were chosen. Indeed it may be said that about the time of Darius the whole nation of the Persians, which only fifty years before had been a poor and hardy race of mountaineers, unacquainted with any of the arts of cultivated life, was distributed abroad over the Oriental world as its soldiers and sovereigns, in the enjoyment of all the luxury that ancient civilisation could afford.

235. The sums paid to the royal exchequer by the various provinces give little idea of the entire expense of the Persian rule to the countries over which it extended. Each satrap resided in the capital city of his province, and was paid solely by local taxation. Each province was further obliged to maintain the garrisons quartered upon it, besides supporting its native and peculiar institutions. Thus, to the tribute exacted for the royal treasury of Persia, there were added large annual contributions, the raising of which was grievously felt. For any undue exaction there does not appear to have been the least redress. Provided the satrap produced the allocated tribute, kept his province from invasion, and overawed the people committed to his charge, he fulfilled all that was required of him. The Persian satraps had, therefore, ample scope for petty exactions on their own behalf. Although so exposed to an invasion of their property and rights, the people generally who were under the rule of Persia did not experience any substantial derangement of their affairs. The Persians were neither cruel nor capricious masters, and were tolerant in all things which did not seem to strike at their supreme authority. In many cases they allowed the conquered nations to be governed by their own native princes, under the satraps. Tribute and implicit obedience alone were what they regarded; their sway, therefore, was generally mild; and had the merit of giving protection against the aggression

of nations less polished, while it secured internal peace without fettering industry. Perhaps in some instances the conquered nations were really more happy when protected in this manner than if exposed to the restless intrigues and encroachments of native chiefs.

236. In their new condition as lords of the Eastern world, the Persians retained many of those characteristic habits which had distinguished them in their primitive Iranian abode, before Cyrus led them to conquest. They remained, in general, strictly faithful to the Parsee faith, to which, with the other nations of Iran, they had been converted by Zoroaster. They had neither temples nor images of gods, having been taught by their prophet to consider the use of such things impious. They worshipped the supreme Deity under the symbol of fire or light, particularly as exhibited in the rising sun, whose beams the priests watched from the tops of mountains on which were erected altars for sacrifice. Sacred fires were also kept continually burning, as an ever-present type of the Divine Intelligence. Along with their religion, the Persians retained much of their primitive character, which was distinguished by a rude but stern virtue in certain points of morality. To use the bow, to ride well, and to speak the truth, were three things in which the Persian youth were in primitive times specially instructed; and these two accomplishments and one virtue continued to be regarded as the chief constituents of Persian education. By this chivalrous people falsehood was held in special detestation; and for this feature of character alone they merit high respect, more especially as a disposition to untruthfulness and exaggeration has ever been a prominent trait of Eastern character.

237. The Persians were by no means bigoted in their ancient usages; and in this respect they seem to have been far more liberal than most other nations. An extensive intercourse with foreign countries led them to adopt improvements in dress and manners: from the Egyptians in particular they acquired a knowledge of various arts; and their intercourse with the Assyrians seems to have modified even their religious belief. From

the earliest times the Persians were polygamists, in conformity with the universal custom of Eastern nations, and each, according to his means, had several wives. More peculiar to the Persians was the practice of incestuous intermarriage, such as between brothers and sisters—a practice which at this day prevails in modern Persia. Ease and prosperity produced on the hardy Persians that result which, when unattended by moral and intellectual culture, it usually produces on conquering races; so that luxury, which the soldiers of Cyrus would have despised, became natural to their immediate successors. In the time of Darius, the courts of the satraps, and even the residences of private Persians, were places of pomp and magnificence, where Persian masters, clothed in robes of the richest materials, and surrounded by crowds of abject menials, spent their days in military ceremonial and domestic indulgences.

238. The king surpassed all the satraps in the splendour of his court, and was addressed in terms of adulation, which could only have been employed by a people who had abandoned self-respect. He was called 'King of Kings,' and 'Great Lord;' and was supposed to possess almost the attributes of divinity. The sentiment on which this abject reverence for the name and person of the monarch was founded, was one which characterises the Eastern mind even at the present day, but which seems to have been peculiarly powerful among the ancient Persians. The king was not merely, as among modern western nations, the supreme civil magistrate, nor even the governor by divine right of a people who in personal respects were free; he was the absolute lord of everything animate and inanimate within his dominions. From him his subjects held life and property; and his decrees, issued from his palace at Susa, were obeyed with awe in the remotest parts of the empire. The modern distinction between executive and legislative was totally unknown to the ancient Persians. As the power of administering the laws belonged to the monarch, so also the power of making new laws was exclusively his. The only restraint upon his authority consisted in a degree of

respect for established customs, religious traditions, and political maxims, which had come down as a national code sanctioned by the name of Zoroaster. Representing, as it were, this influence of the ancient spirit of the nation upon the reigning sovereign, there were always around his person, wherever he went, a number of wise men or magi, who occupied a position more dignified than other courtiers. These magi acted as the advisers of the sovereign when he condescended to consult them; but their power depended chiefly on their professional qualifications as soothsayers, which rendered it essential that their counsel should be called for in all affairs of importance.

239. Besides the magi, the king was always surrounded by an immense retinue of servants, officers, and courtiers, as well as by a large military body-guard, who were quartered in buildings attached to the palace. Among these the highest rank belonged to the 'royal kinsmen'; that is, the members of the family or clan of the Achæmenidæ. All these, amounting to about 12,000 persons, constituted the 'king's household,' and were entertained at the royal table. Their stations, duties, and titles were prescribed according to a most rigid etiquette. A large number of the servants, who were always scrupulously clean and well-dressed, were occupied for nearly the whole day in preparing the royal repast. Generally the king dined with the queen-consort only, as is represented in the story of 'Esther.' Young women attended on such occasions to sing or dance.

240. The royal banquets were wastefully extravagant; as many as a thousand oxen, camels, horses, and sheep being slaughtered daily for the service of the palace. What remained of each feast was distributed as rations to the household troops, and the host of menials who thronged the palace and its neighbourhood. Attached to the household, and dispersed also through the provinces, were men whose duty it was to cater for the royal palate; and every day there were laid on the king's table dainties brought from the most distant parts of the empire. The bread which he ate was made exclusively from the wheat of Æolia; the salt which he used was brought from the

neighbourhood of the temple of Ammon in Africa; and the wine which he drank from Chalybon in Syria. The only water which etiquette permitted him to drink was that of the river Eulæus or Choaspes, near Susa; and when he travelled, a supply from this stream was carried with him in vessels of silver.

241. Originally the chiefs of a nomadic people, the Persian monarchs retained the custom of removing their household at certain seasons of the year from one place to another. Their usual spring residence was Ecbatana; the three summer months they spent at Susa; during the autumn and winter they preferred Babylon. These three cities, accordingly, ranked as the capitals of the empire; Susa, however, was considered the political metropolis of Persia. The removal of the court from place to place was a source of great expense to the provincials on the route, as the maintenance of the king and his multitude of attendants devolved on them. The frequent hunting expeditions, also, in which the monarch and his nobles indulged—the chase being an amusement of which the Persians were passionately fond—occasioned additional expense to the rural populations.

242. The members of the royal household were not paid in money—salaries from the royal treasury. The lower officers were paid in produce exacted from the central provinces; the higher were remunerated by posts, to which were attached independent revenues. The metallic tribute, therefore, subscribed by the provinces remained available only for the private and superfluous expenses of the monarch. It was stored up in the form of ingots; and as occasion required, these ingots were broken or melted down. The first Persian coin was struck by Darius. It was a gold piece of the value of about a pound sterling, and was called a *Daric*. Even after the time of Darius, however, specie was little used in the transactions of the Persians.



Gold Daric.—Actual Size.

243. The decrees of the Great King were conveyed

in the form of letters to the satraps at their respective courts in the provinces. To facilitate communication, great roads were opened between the chief cities of the empire, along which post-houses and stations were established at intervals. The making of these thoroughfares indicates considerable advancement in social organisation.

244. The language of the ancient Persians, as has already been mentioned, was that modification of the Sanscrit called the *Zend*. Scholars, however, recognise a difference between the genuine *Zend*, which they consider to have been the language of the Medians, and the *Parsi*, which was the dialect of the Persians properly so called. Both of these languages, and indeed all the Iranian tongues, present peculiarities which radically distinguish them from the Semitic family of Oriental languages. The likeness between the *Parsi* and the German is said to be so great, that Germans have been able to understand *Parsi* verses when read to them. Of the ancient Persian literature, all that remains is the *Zenda-vesta*—a collection of religious and mythological pieces in the *Zend* language. Parts of this collection are attributed to Zoroaster; and recent investigations seem to have ascertained that they are at least genuine compositions of that period of the Persian empire. In their style these writings considerably resemble the ancient Hindoo poems, but they appear, on the whole, to possess less intrinsic merit. Besides an alphabet for the common purposes of writing, the ancient Persians possessed a peculiar modification of the cuneiform—a wedge-shaped character already described as being in use by the Assyrians for monumental inscriptions. They seem to have borrowed this invention from the Assyrians. At the present day there are found in various parts of the Asiatic territories which constituted the ancient Persian empire architectural remains of great extent and much beauty, covered with cuneiform inscriptions, and evidently belonging to the era of the Persian dominion. The most important of these are at Persepolis, where were situated the tombs of the Persian monarchs. Scholars have recently applied themselves to the deciphering of these inscriptions, and have succeeded

in reading on several of them the names of Cyrus, Cambyses, Darius, and their successors. Much light on Persian history may still be expected from researches of this kind.

245. Not contented with his position as the ruler of so large an empire, Darius resolved to follow out the schemes of conquest which had been begun by his predecessors Cyrus and Cambyses. Accordingly (516 B.C.), at the head of an army of 70,000 men, he undertook an expedition into European Scythia by way of Thrace. Crossing the Danube, and invading the country between that river and the Don, he found it impossible to bring the Scythians to an engagement, and by the want of provisions and water was at length compelled to retreat. In Thrace and Macedonia he was more successful; both these countries being conquered (514-513 B.C.); and thus, temporarily at least, added to the already overgrown empire of the Persians. By an expedition which Darius soon afterwards (509 B.C.) undertook into India, the limits of the empire towards the East were also somewhat enlarged. This expedition was preceded by a voyage of discovery, conducted by a Greek navigator named Scylax, under Persian auspices. Setting out from a town on the Indus with a considerable fleet, Scylax sailed down that stream to the Indian Ocean, and then steered westward to the Egyptian coasts of the Red Sea, performing the whole voyage in about thirty months, and bringing to Darius much valuable information respecting India and other Eastern countries.

246. Of all the wars which Darius undertook, that with the Greeks was, both in its immediate effects and in its ultimate consequences, the most important. Like all who are ambitious of conquest, Darius easily satisfied himself with a pretence to attack an unoffending neighbour. Having fixed a quarrel on the Ionians and Athenians, he proceeded to warlike operations on a scale of great magnitude. In the year 490 B.C., a fleet consisting of 500 vessels set sail from Samos for the subjugation of all Greece. Naxos was speedily reduced; the town of Eretria

in Eubœa was sacked, and its inhabitants sent away as slaves into Asia ; and at length, on the plain of Marāthōn, about ten miles from Athens, there stood a Persian army of 100,000 men ready to execute the vengeance of Darius upon the Athenians. The Persian soldiers, it is said, were even provided with chains with which to bind the thousands of Athenian captives that they expected to carry away. Little could the result have been anticipated. Led by the brave Miltiādes, an insignificant army of 10,000 Athenians and 1000 Platean allies routed the immense Persian host (29th September 490 B.C.), and delivered Greece from threatened destruction. The battle of Marathon, which is celebrated to the present hour, was one of the greatest victories of a patriotic people recorded in history. It in effect changed the destinies of the world. Had the battle been lost by the Athenians, the Persians would probably have incorporated the whole of civilised Europe in their empire, and thus changed the course of future history.

247. Enraged rather than discouraged by the news of the defeat which his army had sustained at Marathon, Darius made preparations for another and more powerful expedition, which he resolved to conduct in person. In the midst of these preparations, however, and when the difficulties of his position were increased by a revolt of the Egyptians, this great monarch died (485 B.C.), leaving the empire to one of his sons named Xerxes ; that is, 'the Warrior.'

248. The first act of Xerxes was the reduction of Egypt, which was placed under the severe government of his brother Achæmènes. He then engaged with all his energy in the prosecution of his father's designs against Greece. To insure success, he entered into an alliance with the Carthaginians, who were at that period the acknowledged masters of the Western Mediterranean, as the Persians were of the Eastern. Trusting to the promises of the Carthaginians that they would attack Greece independently with their fleet, Xerxes assembled a prodigious army at Sardis, consisting of levies from all parts of his empire, amounting to 1,800,000 men, besides

women, sutlers, and servants. In the centre of a vast miscellany of nations Xerxes marched from Sardis to Abydos on the Hellespont, where the Persian fleet had been ordered to meet him. This fleet consisted of 1207 large vessels, with 3000 transports, and on board of it there were 517,610 sailors and marines. It was early in the year 480 B.C. that Xerxes, from a marble throne which had been erected on a height at Abydos, reviewed the immense multitudes with whom he imagined he was about to overrun Greece. The land-forces filed beneath him, while his eye ranged over the forest of masts that crowded the Hellespont. At first his soul exulted at the thought that all these myriads were his own subjects, led on by himself to a great enterprise, but the next moment he burst into tears. 'What is it that thus affects the Great King of the nations? and why is the Lord of Men sad?' asked his uncle Artabānus, who stood near him. 'Ah!' said Xerxes, 'it burst upon my mind that of all those myriads who now swarm beneath me, not one will be alive a hundred years hence!'

249. Leading his army into Thrace by means of a bridge of boats which had been constructed with great labour across the Hellespont, Xerxes directed that his fleet should watch his movements, and keep pace with him along the Greek coasts of the Ægean. Through Thrace, Macedonia, and Thessaly, joined everywhere on its route by recruits from the neighbouring country, marched the Persian host, leaving empty granaries behind it. Greece Proper, however, and the Peloponnesus, were to be the scenes of the war; over their fair fields it was that the Persian army was to disperse itself, destroying cities, and preparing the soil for the Asiatic colonies which were to supersede the native Greek populations. Southwards, therefore, with all haste towards the frontiers of Greece Proper, Xerxes directed his march. At length the whole Persian army lay encamped at the foot of the mountains which divide Thessaly from Greece. The only entrance into Greece was through a pass in these mountains, about twenty-five feet wide, called 'The Pass of Thermopylæ;' and sometimes also, descriptively, 'The Key of Greece.' In that

warm thoroughfare the Persians unexpectedly found a cool determined band of Greeks, chiefly Lacedæmonians, prepared to oppose them.

250. The intelligence of the movements of Xerxes in Asia Minor had roused the Greek states, but especially the Athenians and the Lacedæmonians. An attempt was made to unite all the states in a confederacy against the common enemy; timidity, however, and mutual jealousy, prevented the formation of such a confederacy; and eventually the patriotic duty of defending Greece devolved entirely on the Athenians, the Lacedæmonians, and a few minor cities ranging under their banners. Leonidas, one of the Spartan kings, was appointed to command the Lacedæmonians; the Athenian leader was Themistocles. The defence of Thermopylæ was intrusted to Leonidas, with a body of about 4000 men. Nobly for many days did the heroic Spartan maintain his post, resisting the passage of the Persians; at length, however, by the treachery of a Greek named Ephialtes, who shewed the Persians a path by which they could ascend the mountain above the pass, Leonidas and 300 brave Spartans who remained by his side were overpowered by numbers. Over the dead bodies of the Spartan patriots the Persians rushed into Greece.

251. Meanwhile the Persian fleet had advanced southward along the coast, and on the same day that the Pass of Thermopylæ was taken, a great sea battle was fought at Artemisium, a promontory of Eubœa, between the Persian and Grecian fleets. The engagement, though encouraging to the Greeks, was not decisive; and they at last drew off, and retired to Salâmis, a small island on the coast of Attica. Xerxes in the meantime entered the Athenian territories, and found all a desert before him; the majority of inhabitants both of the city and of the country having, by the advice of Themistocles, quitted their homes, and sought refuge in the neighbouring towns. Contenting himself, therefore, with burning the town and ravaging the country, Xerxes waited the result of the next battle between his fleet and that of the Greeks. This was decisive. Induced by a stratagem of Themistocles to

engage the small fleet of 360 Grecian vessels which lay off Salamis, the Persian armament was totally defeated, many of the ships destroyed, and others dispersed over the *Ægean*. The defeat confounded Xerxes. Hastily quitting Attica, he retreated northwards with his whole army towards Thrace, through which he himself hurried on in advance with a small body-guard, lest the Greeks should sail to the Hellespont, and cut off his means of return into Asia. Arrived at the Hellespont, he found the bridge of boats shattered by a storm. A small fishing-boat at length conveyed him across the strait, and landed him not far from the spot where a few months before in regal magnificence and pride he had reviewed his myriads.

252. Xerxes took up his residence at Sardis, and here (479 B. C.) he received the news of the two finishing disasters of his expedition—the total defeat at Platæa of that part of the Persian army which he had left in Greece under the command of Mardonius, and the defeat on the same day at Mycæle, on the coast of Asia Minor, of the wrecks of his great navy. Thus ended the famous attempt of the Persians to conquer Greece. Their own country having been cleared of its invaders, the Greeks in their turn became aggressors. Landing in Asia Minor, and cruising along the coasts, they stirred up the Asiatic Greeks to revolt, and weakened incalculably the power of the Persians on their western frontier. Not considering himself safe in Sardis, Xerxes had retired to Susa after the battle of Platæa. Here, and at his summer residence of Ecbatana in Media, he spent the remainder of his life in voluptuous indulgences; while the Greeks, under Cimon, the son of Miltiades, and other brave leaders, were chasing and capturing every Persian vessel that shewed itself in the *Ægean* Sea. In the year 464 B. C., Xerxes, whose dissolute manner of life had alienated the affection of his Persian subjects, fell a victim to a conspiracy, at the head of which were the captain of his guards and the chief of his eunuchs. He was murdered in his bedchamber; and his third son, Artaxerxes, seized the vacant throne.

253. During the reign of Artaxerxes, which extended over a period of forty years (464–424 B. C.), the Persian

empire remained nearly in the condition in which it had been left by Xerxes—nominally entire, but in reality cohering very loosely, and especially exposed to attacks from the Greeks on the west. Similar also was the condition of the empire under Darius Nothus, the son of Artaxerxes, who, having succeeded to the throne in consequence of the death of two of his brothers, reigned nineteen years (424–404 B. C.)

254. It would be interesting to know the precise condition, under the rule of the Persians, of each of those portions of their empire which had formerly possessed independent government, but were now administered as mere satrapies. It is generally believed that each nation continued under the Persians to pursue, with certain restrictions, its own characteristic bent—the Phœnicians carrying on their mercantile enterprises as before; the Egyptians still retaining their system of castes; the Jews attached to the Mosaic institutions; the Babylonians growing corn and weaving carpets; and the various nations of Asia Minor following their respective modes of activity, subject to those interruptions which resulted from the circumstance that their part of Asia was the most exposed to the attacks of the Greeks. The diffusion of the Persian element among the native populations of these various countries seems to have produced little change in their ordinary customs or ideas.

255. Such scanty notices as exist relative to the separate portions of the Persian empire refer either to Egypt or Judæa. Besides their revolt under Xerxes, two other rebellions of the Egyptians are mentioned—one in the reign of Artaxerxes, the other in that of his successor, Darius Nothus. The second seems to have been so far successful as to cause the Persians considerably to relax their hold of Egypt, and permit that country to be governed by a series of native chiefs, who assumed the kingly title, and even called themselves the true successors of the ancient Pharaohs. With respect to the Jews, it seems clear from Scripture and other authorities that no nation subject to the Persians experienced so much kindness and consideration from their masters as they did.

Both Darius and Xerxes shewed them particular favour, and afforded them all facilities for the reconstruction of their nation on its old Mosaic basis after their return from the Babylonish captivity. But it was under Artaxerxes, who is supposed to be the same person as the 'Ahasuérus' of Scripture, the husband of the Jewess Esther, that the people of Palestine enjoyed the special countenance of Persian majesty. Artaxerxes gave a commission to Ezra, then residing at Susa, to return to Jerusalem with as many of his countrymen as chose to accompany him, there to reform whatever should appear to him to be amiss. For thirteen years Ezra continued to discharge the duties of chief magistrate among his countrymen; after which he was succeeded by Nehemiah, who had received from the Persian monarch a similar commission. The effects of the labours of these two men were to consolidate the Jewish nation anew on its ancient basis; and from this period forward the Jews were characterised by that Pharisaic spirit which distinguished them so remarkably in the time of Christ. At this time, too, the canon of the Old Testament closes, the last of the Jewish prophets, Zechariah, Haggai, and Malachi, being contemporary with Ezra and Nehemiah. The death of Nehemiah appears to have occurred about the middle of the reign of Darius Nothus; after which no new governors were appointed over the Jews on the same special footing, but Judæa was governed by its own high priests, subject to the authority of the satraps of Syria.

256. Darius Nothus left two sons by the same wife—Arsâces the elder, and Cyrus the younger. The former, on his father's death, assumed the throne, and adopted the name of Artaxerxes II.; or, as the Greeks called him, on account of his astonishing memory, Artaxerxes Mnemon—that is, Artaxerxes 'the Rememberer.' Scarcely had he begun to reign when his brother Cyrus, who had been appointed to the government of Asia Minor, revolted, and led an army against him. The brothers met at Cunaxa in Babylonia. Here a battle took place, in which Cyrus was killed, after he had wounded his brother with his own hand, and the Asiatics in his army surrendered to Artaxerxes. A brave band of 10,000 Greeks remained,

the survivors of 13,000 who had enlisted in the service of Cyrus. All their generals had been killed by a treacherous stratagem of the Persians; and separated as they were from their own land by a vast tract of hostile country, their destruction seemed inevitable. In this emergency Xenophon, the pupil of the great Socrates, assumed the command; and effected that extraordinary retreat from Babylonia to the *Ægean* coast which is known in history as the 'Retreat of the Ten Thousand.'

257. Artaxerxes II. reigned forty-six years (404-359 B.C.), during which he was engaged in various wars both against the Greeks, who were still using their power in the *Ægean* to the detriment of the Persian dominion in Asia Minor, and also against the Cyprians, the Egyptians, &c. who were continually seizing opportunities to revolt. On the death of Artaxerxes, his son Ochus, who also assumed the name of Artaxerxes, ascended the throne. He was of a tyrannical and bloody disposition; and the beginning of his reign was signalised by a revolt of all the provinces of Asia Minor, as well as of the Syrians, the Phœnicians, the Jews, and the Cyprians. Having quelled these rebellions, and also compelled the Egyptians to return to the allegiance which they had for some time disowned, Ochus spent the remainder of his reign in luxurious ease, intrusting the administration of the empire to various officers, among whom Bagosas, an Egyptian eunuch, held the chief place. In revenge for certain insults offered to the Egyptians and their religion, Bagosas at length (338 B.C.) murdered his master and his whole family, with the exception of his youngest son, whom he placed on the throne. Two years later this prince was also put to death by Bagosas, who raised up in his room Darius Codomannus, a Persian in poor circumstances, although claiming descent from Darius Nothus, and possessing, therefore, the necessary qualification of royal lineage. Bagosas soon found that Darius was not a man to be managed as the tool of another; he accordingly resolved to destroy him, as he had his two predecessors: but Darius having discovered his intention, foiled it by compelling him to drink the poison that had been prepared for

himself. Thus left sole master of the empire, Darius began his reign auspiciously. From the Indus to the *Ægean*, and from the *Oxus* to the Indian Ocean, he was acknowledged as a genuine successor of the great Cyrus.

258. A nation founded by military conquest sooner or later provokes a bitter retaliation. The Persian empire, reared by force, was doomed to fall by a similar agency. The Greeks had long suffered indignities from the Persians, and were at length resolved on avenging the insults which had been heaped upon them. A confederacy of states was formed, and Philip, king of Macedonia, was by general consent appointed commander-in-chief. Philip did not live to enjoy this mark of consideration, but a still abler leader of the confederated Greeks was found in the person of his renowned son, Alexander the Great.

259. In the year 334 B. C. Alexander crossed the Hellespont with an army of 35,000 men, and by the battle at the Granicus became master of the greater part of Asia Minor. Darius, having assembled a vast army at Babylon, advanced to meet him, and arrest his progress. The two armies engaged at Issus in Cilicia (333 B. C.); the Persians were totally defeated; Darius sought safety in flight; but his whole family fell into the hands of the Macedonians. By the orders of Alexander, these and all the other Persian captives were treated with scrupulous courtesy. The consequences of the victory at Issus were the surrender of Damascus, and the submission of all Syria, Palestine, and Phœnicia. Tyre and Gaza, which alone offered any resistance, were taken: Tyre after a siege of seven, and Gaza after a siege of two months. From Gaza Alexander marched into Egypt, which at once submitted to him (332 B. C.)

260. Various letters had in the meantime passed between Darius and Alexander. In the last of these, Darius offered to resign to Alexander all that part of his empire which lay between the *Ægean* and the Euphrates, provided he were allowed to retain the remainder. The offer was rejected; and marching eastward, Alexander met and defeated the Persians for the third time (331 B. C.) After this victory, Babylonia, Susiana, and Persia

Proper, either submitted or were speedily reduced, and the Macedonian standards were planted on Babylon, Susa, and Persepolis. Darius had fled to Ecbatana, the capital of Media. Here a conspiracy was formed against him by two Persian lords, who bound him with chains of gold, and carried him off in a covered cart towards Bactria, assuming to themselves the command of such forces as remained available. Alexander set out in pursuit, and at length overtook the Persians. Surprised at the sudden appearance of the Macedonians, the two Persian lords, Bessus and Nabazanes, fled in different directions, each at the head of a body of troops. The Macedonians pursued at full speed. At a little village on the road, a Macedonian horseman alighted at a fountain to refresh himself with a draught of water. A cart stood near, in which lay a wounded man, with several darts still piercing his body. This was King Darius. Unable to take him along with them, his murderers had wounded and left him to die in the cart in which he had been carried away from Ecbatana. The groans of the wretched monarch attracted the Macedonian, and learning who he was, he bent over him, and gave him water to drink out of his helmet. 'It is a consolation to me,' said Darius, 'that my last words will not be lost. Tell Alexander that I return him my thanks for all the kindness he has shewn to my wife, my mother, and my children, and that with my last breath I beseech the gods to prosper him in all his undertakings, and make him sovereign of the world. Give me thy hand, soldier; this hand thou wilt give to Alexander, and tell him it has touched mine.' With these words Darius expired in the soldier's arms, just as Alexander himself came to the spot. The soldier related what Darius had said. The conqueror wept, threw his military cloak over the corpse of his enemy, and ordered him a regal funeral at Pasargada, the burial-place of the Persian kings. Such was the end of Darius III., the last of the Persian monarchs (330 B.C.), who thus miserably expired in the sixth year of his reign and the fiftieth of his age. Alexander continued his career of victory till the whole of the Persian empire was subjugated.

THE EAST UNDER GREEK AND ROMAN RULE.—

THE JEWS.

261. On the ruins of the Persian empire arose that of the Greeks, extending from the Indus to the Adriatic. Of the organisation of this empire, Alexander, who added the philosophic spirit of an educated Greek to the ambition of a warrior, entertained the most magnificent designs. He did not intend merely to enrich himself and his countrymen with the spoils of the conquered nations. He planted, indeed, Greek colonies and garrisons, and founded Greek cities in all parts of the conquered countries, from Egypt to India; this being, in his estimation, the only possible means not only of retaining his conquests, but also of diffusing the Greek language and civilisation over those regions where he wished them to prevail. But he did not mean to perpetuate the invidious distinction between Greeks and barbarians; on the contrary, he desired to subject both equally to the same system of laws and institutions, and he even looked forward to the time when the differences of race and of religion should disappear. In short, his aim was not to found a Greek empire in Asia, but to found a Græco-Asiatic empire, in which the conquerors and the conquered should be blended and assimilated. For this purpose he, with his officers, assumed many peculiarities of Oriental etiquette and costume. He also favoured the intermarriage of his soldiers with Persian, Syrian, Indian, and Egyptian females. And to shew the nature of his design still more significantly, he prepared to transfer the capital of his empire from Macedon to Babylonia.

262. The sudden death of Alexander at Babylon, in the thirty-fourth year of his age (323 B. C.), put an end to these splendid designs. A violent struggle ensued among his more distinguished generals for the possession of his empire; which, after a series of sanguinary wars, was partitioned (301

B.C.) into four kingdoms, called respectively the kingdoms of Macedon, Thrace, Egypt, and Syria. The kingdom of Macedon, which included the Greek countries proper, fell to the lot of Cassander; the kingdom of Thrace, to which were attached some adjacent parts of Asia Minor, fell to the share of Lysimachus; Ptolemy obtained the kingdom of Egypt, with Eastern Libya, Palestine, and Phœnicia, the island of Cyprus, and part of Arabia, as its adjuncts; and to Seleucus was assigned the kingdom of Syria, under which name was included all the rest of Alexander's Asiatic conquests as far as the Indus. During the convulsions, however, which preceded and accompanied this partition, certain portions of the Persian satrapies of Asia Minor which had yielded to the Macedonian conqueror were able to assert their independence; and thus, in addition to the four Greek monarchies above named, there arose out of the ruins of the old Persian empire a group of petty kingdoms governed by native Asiatic princes. In tracing, therefore, the further history of those Oriental nations with which we have hitherto been concerned, it is necessary to glance, *first*, at the group of native kingdoms which arose in Asia Minor out of the ancient Persian satrapies; *secondly*, at the condition and progress of the Græco-Egyptian kingdom founded by Ptolemy; and *thirdly*, at the condition and progress of the Græco-Syrian kingdom founded by Seleucus.

263. *Native or Persian Kingdoms in Asia Minor.*—These were four in number—Pontus, Cappadocia, Bithynia, and Pergamus. 1. *Pontus.*—This tract of Asia Minor, including the coast of the Black Sea from the Halys eastward as far as Colchis, was erected into a kingdom (400 B.C.) under a Persian chieftain named Ariobarzānes, whom the Persian monarch permitted to assume the kingly title. During the reigns of Ariobarzanes, and his successors Mithridates I., and Ariobarzanes II., Pontus remained nominally a kingdom dependent on the Persian throne; but during the dissensions which followed the death of Alexander the Great, Mithridates II. was able to confirm and extend his authority, and to save Pontus from falling into the hands of any of the contending Greek generals.

Hence he is sometimes called the founder of the kingdom of Pontus. At his death (302 B.C.) he left the kingdom to Mithridates III.; after whom (266 B.C.) it passed successively to a series of monarchs, ending with Mithridates VI. This personage, who was by far the most able and celebrated of the Pontian kings, and who is sometimes styled Mithridates the Great, ascended the throne in the year 120 B.C. All the Pontian kings ruled in the despotic Eastern manner natural to their Persian descent; the population over whom they ruled were a mixture of the more ancient Pontians and Persian and Greek colonists. 2. *Cappadocia*.—The origin of this kingdom was similar to that of Pontus. A Persian nobleman, Pharnaces, who had been set over it by his sovereign, was allowed (360 B.C.) to assume the title of king instead of satrap; and his successors retained this title during the existence of the Persian empire. On the dissolution of this empire by Alexander, Ariarathes III., who was then king of Cappadocia, tried to render himself independent, but was defeated and punished by one of Alexander's generals. The dynasty, however, still survived in Ariamnes II., the son of Ariarathes, who was able to confirm the independence of the Cappadocian kingdom and somewhat extend its limits. He was succeeded on the throne by six princes of his own lineage, all bearing the name of Ariarathes; after the death of the last of whom, another family of Persian descent obtained the kingdom. The Cappadocians were so vicious in their habits that the phrase 'as worthless as a Cappadocian' became proverbial. 3. *Bithynia*.—Under the Persian empire the Bithynians had been conjoined in the same satrapy with the Phrygians, the Paphlagonians, and other populations of Western Asia Minor; but on the dissolution of that empire, a native chieftain defeated a general of Alexander, and formed Bithynia into a kingdom, which maintained a struggling existence from the year 326 B.C. till the time of Nicomedes III., who came to the throne 91 B.C. 4. *Pergämus*.—This was originally the name of the chief town of Mysia; that is, of the district of Asia Minor south of the Propontis. This district was

attached to the kingdom of Thrace on the final partition of Alexander's empire: but Philetærus, a Pontian to whose government Lysimachus had intrusted it, revolted (283 B. C.), and made himself independent. His nephew and successor Eumēnes increased his dominions at the expense of the Græco-Syrian kingdom; and at his death (242 B. C.) bequeathed them to his cousin Attalus I., who assumed the title of King of Pergamus. Under the successors of Attalus I., the kingdom was still farther extended, till it included a considerable portion of the west of Asia Minor. The population of the kingdom of Pergamus was almost Grecian in its habits, the original Mysian inhabitants having been largely intermingled with Greek colonists. Accordingly, its kings were men of culture; and one of them, Eumenes, was celebrated as a patron of learning, and as the founder of a library at Pergamus, which became second only to the famous library of Alexandria.

264. *Græco-Egyptian Kingdom of the Ptolemies.*—The countries over which Ptolemy Soter established his power (323–301 B. C.) were Egypt Proper, and those adjacent parts of Libya and Arabia which had yielded to the Macedonians, together with Cyprus, Coelē-Syria or Phœnicia, and Palestine. Under the government of Ptolemy, who was an able and energetic ruler, this kingdom became the most prosperous and flourishing of all the fragments into which the empire of Alexander had been split. He had two distinct objects in view throughout his reign, both of them inherited from his imperial master—namely, the thorough diffusion of Grecian ideas and the Greek race through his dominions, yet so as not to oppress or offend the native Orientals; and the conversion of Egypt into a great commercial country. He lived to see both of these objects partially accomplished. The Greek soldiers of Ptolemy, and the multitudes of Greek settlers who flocked into Egypt when that rich country was thrown open to them, were rapidly absorbed among the native Egyptian population, already somewhat altered by a slight Persian admixture; Grecian rites and ceremonies were engrafted on the ancient Egyptian worship; Grecian philosophy was introduced among the Egyptian priests, who altered it in turn by blending it

with their own theology ; and, in short, Egypt became a country where an aristocracy composed of pure Greeks, and Græco - Egyptians speaking the Greek language, assumed the political guidance of the native population. The efforts of Ptolemy to convert Egypt into a great commercial country were abundantly successful. Alexandria became, as its founder had intended, the greatest commercial city in the world, and the resort of all adventurers who desired either wealth or the patronage of the opulent. Nor did Ptolemy, while attending specially to Egypt, neglect the rest of his dominions. Permitting the Cyprians, the Phœnicians, and the Jews to retain their own laws and institutions, he took care to secure their allegiance by diffusing among them as many Greeks as possible.

265. Ptolemy Soter died in the year 283 B. c., and was succeeded by his son Ptolemy Philadelphus, famous as the founder of the celebrated library and museum of Alexandria. During his reign this city became the most renowned seat of learning in the world ; and poets and philosophers of all nations, but especially from Greece, flocked to it to enjoy under the munificent monarch a life of literary leisure. The successor of Ptolemy Philadelphus (247 B. c.) was his son Ptolemy Euergêtes, a great portion of whose reign was spent in wars with the neighbouring kingdom of Syria. In the course of these wars he pushed his arms into Cilicia, Mesopotamia, Babylonia, and Persia, and nearly succeeded in attaching these countries to his own rule. His successors, Ptolemy Philopater (222-205 B. c.), and Ptolemy Epiphānes (205-181 B. c.), were less able ; and after various wars between them and the Syrian monarch Antiochus the Great, Cœle - Syria and Palestine were wrested from the Egyptian kingdom (198 B. c.) and added to that of Syria. The successors of Ptolemy Epiphānes were (181-51 B. c.) worthless and sensual monarchs ; and during their reigns the prosperity of the Græco - Egyptian kingdom, already reduced to Egypt Proper and Cyprus, was considerably diminished ; but Alexandria still remained a great and wealthy city. On the death of Ptolemy Auletēs (51 B. c.) he left two sons, called Ptolemy, and two daughters, one of whom was the famous Cleopatra.

266. The details of the reigns of the Ptolemies, and especially the literary annals of Alexandria during that period, belong rather to Grecian history. Unfortunately nothing is accurately known of the social polity of the Egyptians under the Greek dynasty. All that can be inferred is, that the process of intermixture between them and the Greeks continued, and that though the ancient Egyptian language, and many of the old native customs and traditions, must have lingered among the poorer and more patriotic classes of the community, even among them they were fast becoming obsolete. There were still temples dedicated to the ancient Egyptian worship, and priests who traced up an unbroken Egyptian descent to the time of the Pharaohs; but even among these functionaries Grecian ideas and manners prevailed. The system of castes, also, seems gradually to have fallen into desuetude in Egypt during the reigns of the Ptolemies—a circumstance in itself equivalent to a revolution in Egyptian society.

267. *Græco-Asiatic Kingdom of the Seleucidæ.*—Seleucus Nicator, who, on the partition of the empire of Alexander, had received as his share of it only the satrapy of Babylon (321 B.C.), gradually increased his dominions by wars with his rivals till he was master of all Asia from the Mediterranean to the Indus, with the addition of those portions of Asia Minor not possessed by the independent native kings of Pontus, Cappadocia, Bithynia, and Pergamus, excluding, however, Cœle-Syria and Palestine, which belonged to the kingdom of the Ptolemies. Being, like his rival Ptolemy Lagus, a man of great abilities, he succeeded in organising this vast kingdom on the principles of his master, and in continuing that process of fusion which Alexander had begun between the Greek conquerors and the Asiatic populations. He founded many new Greek cities in various parts of his dominions; and amongst them two—Antioch in Syria, and Seleucia near Babylon—worthy to be considered the capitals of so splendid an empire.

268. The successors of Seleucus in this empire, known in history by the name of the Seleucidæ, were twenty-one in number. During the reign of one of these a dismemberment of the empire took place, and two independent

kingdoms sprang up, called respectively *Bactria* and *Parthia*—the former founded (255 B.C.) by Theodōtus, a Greek officer to whom the government of that part of Iran had been intrusted; the latter (256 B.C.) by Arsaces, a native Persian chief. Thus weakened by internal dissensions, the Græco-Syrian kingdom was exposed, during the reign of Seleucus Callinicus (246–225 B.C.), the successor of Antiochus Theos, to the invasions of the warlike Ptolemy Euergetes, by whom it was almost destroyed. It was still further weakened during the short reign of Seleucus Ceraunus (225–223 B.C.), the son of Callinicus, by the extension of the kingdom of Pergamus in Asia Minor.

269. This rapid decay of the Græco-Asiatic kingdom of the Seleucidæ was arrested by the accession of Antiochus the Great, the brother of Ceraunus. The reign of this monarch (223–187 B.C.) was a continued series of wars and conquests. His first efforts were directed against several of his ministers and generals who, presuming on his youth, and on the unsettled state of the empire, ventured to raise the standard of rebellion with a view to elevate themselves to the position of independent sovereigns. Molo and Alexander, two brothers, who had in this manner possessed themselves of the provinces of Media and Persia, were defeated by Antiochus in person. Achæus, another general, who had been employed to regain the provinces of Asia Minor which Attälus, king of Pergamus had seized, and who, after having done so with much success, had endeavoured to retain them for himself, proved a more obstinate adversary, but was also eventually defeated and put to death. Having thus established his authority, and restored to the Syrian kingdom all the countries (*Bactria* and *Parthia* excepted) which had belonged to it under its founder Seleucus Nicator, Antiochus resolved to extend it by additional conquests. He made war upon the Bactrian and Parthian kings, but though he prevented them from increasing their territories at his expense, he was unable to bring them back to allegiance. For this he consoled himself by marching into India, and subduing some of those Indian nations which had acknow-

ledged the rule of Seleucus Nicator, but had since attached themselves to the Bactrians. His most important wars, however, were with his contemporaries on the throne of Egypt—Ptolemy Philopater and Ptolemy Epiphānes, whom he omitted no opportunity of harassing. These personages, however, made strong resistance; and Palestine became the scene of many bloody combats between the Egyptian and the Syrian armies. At length (198 B. C.) Antiochus became master of Palestine and also of Cœle-Syria. Elated by his victories, he aimed at a still wider sovereignty, and crossing the Hellespont (196 B. C.) invaded Thrace and Macedonia, with the view of adding these European fragments of the old empire of Alexander to the dominion of the Seleucidæ. Had he succeeded, there is little doubt that he would have subdued Egypt also, and reunited under his own rule all the portions of the shattered Macedonian empire. But at this period of his career he encountered an enemy against whose skill and energy his armies were of no avail.

270. By the issue of the second Punic war (202 B. C.) the Romans had acquired the domination of all the Carthaginian territories in Africa and Spain, and consequently became the greatest nation of the Mediterranean world. Turning their attention eastward, they, without loss of time, availed themselves of their increased power to assume a right to interfere in the concerns of the Oriental nations. Ptolemy Epiphānes being a minor on his accession to the Egyptian throne, his guardians, in order to protect the kingdom against Antiochus, were glad to place it under the protection of the Romans, who by this means acquired an interest in its fortunes. Eumenes, king of Pergamus, also, whom Antiochus had stripped of the provinces gained by his father Attalus, studiously courted Roman alliance. And finally, to punish the Macedonian King Philip for having taken part with Hannibal against them in the second Punic war, the Romans sent their armies into Macedonia and Greece, and (197 B. C.) reduced Philip to the condition of a vassal or tributary king.

271. When Antiochus invaded Macedonia, therefore, and wrested from the vassal-king Philip some portions of

his territory (196 B.C.), he was brought into direct collision with the Roman Republic. The Romans ordered him to restore the lands he had taken; but disregarding this command, he returned to Syria. Here, stimulated by the advice of Hannibal, who, on being expelled from Carthage, had obtained refuge at his court (195 B.C.), he prepared for a new European invasion. Summoned by the Ætolians, who were then resisting the Romans, he passed over into Greece with a large army (192 B.C.) His improper mode of conducting the war, however, and above all his neglect of the counsels and merits of Hannibal, placed him disadvantageously, so that after a series of battles with the Romans he was obliged to retreat into Asia Minor. Hither the Romans pursued him; and after having suffered a great defeat at Magnesia (190 B.C.), he was glad to accept peace on humiliating terms. These were, that he should relinquish all his possessions west of Mount Taurus—that is, nearly all Asia Minor; that he should pay a large sum of money to the Romans, and give up all his elephants and ships of war; and that he should surrender Hannibal and other refugees at his court. Hannibal escaped to Bithynia, but the other conditions were complied with. The provinces in Asia Minor ceded by Antiochus were intrusted by the Romans to their ally and vassal, Eumenes king of Pergamus.

272. Antiochus did not long survive his disgrace. He died 187 B.C., and was succeeded by his son Seleucus Philopäter. Before the accession of this prince, however, the Syrian kingdom had suffered another serious diminution. Two Armenian chiefs, availing themselves of the opportunity afforded by the defeat of Antiochus by the Romans, had roused their fellow-countrymen to rebel; and thus, in addition to the kingdoms of Bactria and Parthia, there arose (190 B.C.) within the limits of the empire of the Seleucidæ, a third independent state—that of *Arménia*, occupying the extensive mountainous tract of that name lying to the north of Syria and Mesopotamia, and divided into two governments; namely, Armenia Major, or Armenia east of the Euphrates, ruled by one of the rebel chiefs; and Armenia Minor, or

Armenia west of the Euphrates, ruled by the other. Of the great Asiatic kingdom of Seleucus Nicator there remained to his descendant, Seleucus Philopater, little more than Syria and Mesopotamia with a few districts of ancient Iran. After an uneventful reign of twelve years (187-175 B. C.) Seleucus Philopater was assassinated, and the kingdom passed to his brother Antiochus Epiphanes, who had been a hostage at Rome.

273. Antiochus Epiphanes reigned eleven years (175-164 B. C.), during which he made war upon Egypt, and would have conquered that country but for the peremptory interference of its protectors, the Romans. He was followed on the Syrian throne by a series of sovereigns of mean abilities and vicious habits, during whose reigns (164-84 B. C.) the dominion of the Seleucidæ fell into a state of decrepitude, being exposed on the east to the attacks of the Parthians, on the north to the attacks of the Armenians and the Pontians, and on the west to the attacks of the Egyptians backed by the Romans. In the hope of restoring it to a more healthful condition, the Syrians (84 B. C.) expelled the Seleucidæ, and conferred the throne on Tigranes, king of Armenia Major, who had already shewn some military talent by conquering Mesopotamia and making war on the Parthians.

274. The Romans meanwhile had been gradually but steadily extending their power in the East. The conclusion of the third Punic war, and the reduction of Macedonia and Greece from the condition of vassal-kingdoms to that of mere provinces (146 B. C.), had left them nothing to conquer on the European or on the greater part of the African coast of the Mediterranean, and their undivided attention was therefore now turned towards Asia and Egypt. Their first formal occupation of any part of Asia took place (133 B. C.), when Attalus III. bequeathed his kingdom of Pergamus to the Roman Republic. The execution of this bequest was resisted by his subjects; but the Romans employed their arms to enforce it; and the territories of Pergamus, including the whole of the north-west region of Asia Minor, were erected into a Roman province under the name of Asia (129 B. C.)

This enabled them to exert a still more decided influence on the affairs of the East; and about the beginning of the last century B. C., the six rival kingdoms situated on the eastern side of the Mediterranean — namely, those of Bithynia, Cappadocia, Pontus, Armenia, Syria, and Egypt — observed, in the midst of their mutual hostilities and negotiations, the utmost respect for the will of the Romans. There seemed little doubt, indeed, that they were on the point of becoming tributary to Rome, if not provinces of her empire; and the rapid influx of Roman colonists into Asia Minor and other parts of the East was a significant indication of the probability of this result.

275. At this juncture, however, a champion of Oriental independence appeared in the person of Mithridates VI., king of Pontus. This illustrious man, who, with the exception of Hannibal, was the most formidable adversary ever opposed to the Romans, had succeeded his father on the throne of Pontus (120 B. C.) when he was only in his twelfth year. His father had been an ally of the Romans during the Punic war and the subsequent war with the kingdom of Pergamus; and had been rewarded for his fidelity with a gift of part of Phrygia. Thus master of a considerable tract of Asia Minor, Mithridates VI., who was a man of remarkable culture as well as genius, and could speak, it is said, twenty-two different languages, conceived the ambitious design of converting the kingdom of Pontus into a great Oriental empire. His first wars were against the Colchians and other rude nations on the eastern shores of the Black Sea, and these he speedily reduced to obedience. His next enterprise was against the Paphlagonians and the Cappadocians, in his struggle with whom he became involved in a dispute with Nicomēdes II., king of Bithynia, and, next to himself, the most important potentate in Asia Minor. Nicomedes, unable to cope with the Pontian king, applied to the Romans for help; and the Romans, who had watched with much jealousy the growth of the power of Mithridates, were very willing to afford it. Army after army was sent into Asia Minor; but Mithridates defeated each in succession, and before the year 88 B. C. he was in possession not only of Paphlagonia, Cappadocia,

and Bithynia, but of the Roman province of Asia itself, and of all the rest of Asia Minor. The Roman colonists were expelled or massacred ; while Greece and all the islands of the Grecian archipelago, except Rhodes, revolted to Mithridates. These successes were for a time arrested by the military talents of the celebrated Sulla, who, after punishing the Greeks for their revolt, compelled Mithridates (84 B. C.) to abandon all his conquests in Asia, and restore the Bithynian kingdom to Nicomedes III., son of Nicomedes II.

276. Hostilities were speedily renewed between Mithridates and the Romans ; and to increase his power, the former concluded an alliance with Tigranes, king of Armenia and Syria, giving him one of his daughters in marriage. The conditions of this alliance were that Mithridates should have the sovereignty over all the countries they hoped to conquer, but that Tigranes should have all the spoils and the captives. Accordingly in the year 74 B. C. a vast army of Pontians, Armenians, Syrians, and other Oriental nations, took the field. They soon overran and conquered Cappadocia and Bithynia, and had nearly succeeded in regaining for Mithridates the whole of Asia Minor, when the Roman general Lucullus was sent to oppose them. Lucullus defeated Mithridates in Bithynia, and reduced the allies to such extremities that they were obliged to apply to the Parthians for assistance. Lucullus penetrated into Mesopotamia with a view to attack this new enemy, when a mutiny of his troops compelled him to return. Mithridates and Tigranes availed themselves of this circumstance to renew the war and ravage Cappadocia, Cilicia, and Galatia. But Pompey having been sent to supersede Lucullus (66 B. C.), the fortune of the war was again changed. Tigranes, who had already shewn a disposition to betray his obligations to Mithridates, made a humiliating submission to Pompey ; and surrendering to the Romans his Syrian kingdom, together with his conquests in Asia Minor, was reinstated as a tributary or vassal monarch in his kingdom of Armenia. His son, who was also called Tigranes, and who had previously joined the Romans, received from them, as a reward, some districts which had

formerly belonged to this kingdom. Mithridates, after having been defeated by Pompey on the banks of the Euphrates, had fled with the remains of his forces into the barbarous territories lying north of the Caucasus on the eastern coast of the Black Sea. His haughty and courageous spirit was not yet broken, and he proposed, with the assistance of the Colchians and the neighbouring tribes of Scythians, over whom he had already established his influence, to carry into execution a scheme which he had long meditated, and which, had he lived to complete it, would have amply avenged all the injuries he had received at the hands of the Romans. He proposed to march round the northern coast of the Black Sea with as large an army as he could collect, invade Thrace and Macedonia from the east, and at last descend upon Italy, and attack the Romans in their native country. This plan, however, was frustrated by the treachery of one of his sons, named Pharnaces, who, anxious to promote his own interests by making peace with the Romans, gained over the army to his side, and drove his father from the throne. To avoid falling into the hands of enemies from whom he could expect no mercy, the unfortunate but magnanimous prince committed suicide (63 B.C.), after having killed two of his daughters who accompanied him. The infamous Pharnaces caused his father's body to be embalmed, and thus sent to Pompey, who honoured it with a magnificent funeral. Treating the betrayer of his father with merited contempt, the Romans did not allow him to retain the kingdom of Pontus, but made him the vassal ruler of a small territory called the Kingdom of the Bospörus, formerly included in that kingdom.

277. By these victories over Mithridates and Tigranes, the Romans became masters of the whole of Western Asia as far as the Euphrates. Nicomedes III., king of Bithynia, having some time before (74 B.C.) bequeathed to them that kingdom, the only parts of Asia Minor that retained the title of kingdoms were Cappadocia and the territory of the Bosporus. Pharnaces was king of the latter; the king of the former was a client of the Romans named Ariobarzanes. All the rest of Asia Minor was distributed into

Roman provinces, governed by proconsuls. Syria also was speedily converted into a Roman province; for though, on the defeat of Tigranes by Lucullus, Antiochus Asiaticus, a scion of the royal family of the Seleucidæ, had come forward and claimed the kingdom from the Romans, Pompey, on entering Syria, compelled him to relinquish his claims and retire into private life. It is probable that Tigranes would have been treated in a similar manner, and Armenia changed into a Roman province, had not the Romans thought it more politic to interpose a dependent kingdom between the eastern frontier of their empire and the territories of the warlike Parthians.

278. The final settlement of the affairs of the East devolved on Julius Cæsar and his imperial successors. One of the first acts of Cæsar, after being raised to the dictatorship by the issue of the civil war with Pompey, was to defeat and dethrone Pharnaces, who had been attempting to found an independent monarchy in Asia Minor. Pontus was then (47 B.C.) definitively erected into a Roman province. About the same time, as protector of the Egyptian kingdom of the Ptolemies, Cæsar asserted the Roman power still more conspicuously over that part of the East, and conferred the tributary crown on the famous and beautiful Cleopatra. About forty years later, on the death of Cleopatra and her lover Marc Antony, Egypt was made a Roman province by Augustus. Cappadocia preserved the title of kingdom till the reign of Tiberius, when it also (16 A.D.) was made a province of the empire. Lastly, in the reign of Vespasian, Armenia Minor shared the same fate; Armenia Major remaining, however, a debatable territory between the Romans and the Parthians. The Euphrates, therefore, continued to be the extreme eastern boundary of the Roman world; and even after the partition of the empire into the Eastern and the Western, and the erection of Constantinople into the metropolis of the Eastern or Greek half, the Roman arms were never able to establish their influence permanently beyond this limit. The region lying between the Euphrates and the Indus, having formed so important a part both of the Persian empire and afterwards of the Greek empire of

Alexander, was finally abandoned by the Romans to the Parthians; and accordingly, in order to complete the ancient history of the East, to the termination of Roman sway, it is necessary to give an account of the Parthians and their empire. Before doing so, however, it will be proper to notice more particularly the history of the Jews, who were also subject to Roman rule; and the more especially since it happens that there is no other Eastern nation of whose domestic history, under Greek and Roman tyranny, any records remain.

THE JEWS.

279. After the re-establishment of the Jewish nation by Ezra and Nehemiah, during the reign of the Persian monarch Artaxerxes, the Jews continued peaceable subjects of the Persian empire. For the purposes of tribute they were included in the Syrian satrapy of the empire, being placed under the authority of a Persian officer subordinate to the Syrian satrap, but in other respects governed by the Mosaic laws, administered by their hereditary high-priests. Of this period of Jewish history, however, scarcely any particulars remain (409-332 B.C.); the canon of the Old Testament Scriptures having closed with the life of Nehemiah, with whom the prophets Zechariah, Haggai, and Malachi, were contemporary, and subsequent historians not resuming the thread of the Jewish narrative till the time of Alexander the Great. One incident, indeed, extremely characteristic of the nation and of the period, has been preserved by the Jewish historian Josephus. About the year 366 B.C., while the Persian throne was occupied by Artaxerxes II., the satrap of Syria was a Persian eunuch named Bagosas. The high-priest in office among the Jews at this time was Johanan, the son and successor of the Joiada mentioned in Nehemiah xii. 10, 11. Joshua, the brother of Johanan, aspired to the pontifical office; and being in high favour with the satrap Bagosas, obtained from him a promise that he should be appointed to it after his brother's death. When Joshua announced this promise

to Johanan, an altercation took place between them; and Johanan, in his anger, inflicted on his brother a mortal wound. As this wicked act had been committed in the temple, Bagosas, either struck with horror at what was deemed an act of sacrilege, or concealing his real motive under the veil of pious sentiment, hastened to Jerusalem, and charging the whole Jewish nation with the crime of their high-priest, imposed, as a punishment, a tribute of fifty drachmas for every lamb offered in sacrifice within the precincts of the temple. This burdensome and extorted tribute was regularly paid by the Jews for seven years, when the change of Persian affairs consequent on the death of Artaxerxes Mnemon released them from the exaction (359 B. C.) In the reign of Othus, the successor of Artaxerxes (351 B. C.), the Jews, with the Syrians, the Phœnicians, and the Cyprians, were severely chastised for an abortive attempt to regain their independence; but with this exception their treatment by the Persian kings was unusually mild.

280. Placed in a state of tutelage, the most heroic nation ceases to be inspired by those virtues which flourish only in a condition of freedom. The people, therefore, whom Nebuchadnezzar (606 B. C.) had carried away from Judæa into captivity in Babylonia, were by no means fair specimens of the Jewish nation. The reforms effected by King Josiah among the Jews immediately before their captivity had, indeed, reclaimed them from their more glaring practices of idolatry, and the preaching of Zephaniah and Jeremiah had brought many of them back to the worship of the true God; but of all those who were carried away to Babylon, probably few breathed the genuine spirit of Jewish piety and nationality. The captivity, however, produced a salutary effect on those who experienced its sorrows; and the Jews whom Cyrus, after the capture of Babylon (536 B. C.), permitted to return to their native land, were men who had learned faithfulness in the school of adversity. As they took up their abode in the plains and valleys of Judæa, which their fathers had occupied, and which most of them now saw for the first time, a holy enthusiasm was revived in them, and they

resolved to live in future under a deeper sense of their peculiar privileges and obligations as a nation. This enthusiasm even extended to those who had been left behind in Judæa, and who now welcomed their restored countrymen. The excitement consequent on the rebuilding of the temple of Jerusalem (534–518 B. C.), the revival of the ancient Jewish festivals and worship, and the political and ecclesiastical reforms effected under the auspices of Ezra and Nehemiah (460–409 B. C.), including the collection and republication of the canonical books of the Hebrews, all tended to the development and perpetuation of this national feeling. Under the Persian rule, therefore, the Jews may be said to have first acquired, in a supreme degree, that spirit of fervid but intolerant nationality which afterwards distinguished them.

281. The most conspicuous display of this feeling was the hatred which grew up between them and the Samaritans. The Samaritans, so called from their chief city Samaria, were the inhabitants of all that part of Palestine which had been occupied by the Ten Tribes of Israel prior to their conquest by the Assyrians. When Shalmaneser (721 B. C.), on the conquest of the kingdom of Israel, carried away its chief inhabitants into captivity, he left behind all the poorer part of the population, distributing among them numerous colonists from Assyria, Babylonia, and other parts of his empire. Thus there had arisen in this part of Palestine a mixed population, retaining indeed the ancient Hebrew form of speech, and essentially Hebrew in its character and feelings, but tinged with many foreign peculiarities, and practising certain heathenish superstitions. On the return of the captive Jews the Samaritans sought to establish a friendly intercourse with them, so as to participate in the benefits of the decree of Cyrus for the rebuilding of the Temple of Jerusalem. They professed that, as they worshipped the true God, and were desirous to do so in future more zealously and punctually, it was right that the Jews should treat them as brethren, and admit them to a share in the sacred work of reviving the pure Mosaic ceremonial. The Jews, however, treating them as aliens on account of their impure

descent, refused to acquiesce in their request; and thus there arose a bitter feud between the two nations, in consequence of which the building of the temple was for a time interrupted. The Samaritans, to compensate for their exclusion from the religious fellowship of the Jews, organised an ecclesiastical system of their own. They had preserved the five books of Moses in their original character; and rejecting all the other books of the Old Testament, they made these the standard of their faith and ritual. The Samaritan Pentateuch is still extremely interesting to Biblical scholars, not only as being written in the original Hebrew character, which continued in use among the Samaritans, while the Jews, after their return from Babylon, employed the Babylonian character, but also as being in some texts more correct than the Jewish edition of the same books. The Samaritans, however, were not content with having a canon of Scripture separate from the Jews, they determined also to have a national temple of their own, which might rival that of Jerusalem. Accordingly, in the reign of Darius Nothus (424-404 B.C.), they built a temple on Mount Gerizim, in the vicinity of Samaria, at the instance of Sanballat the Horonite, governor of Samaria under the Persians, who is mentioned in the book of Nehemiah as the active opponent of the Jews at the time they were repairing the walls of Jerusalem. A daughter of Sanballat had been married to Manasses, a son of the Jewish high-priest Joiada, and as the Jews, in compliance with the strict rule introduced by Ezra and Nehemiah, pronounced such marriages with the Samaritans illegal, Manasses was on the point of repudiating his wife, when his father-in-law offered to make him high-priest of Samaria, and otherwise amply compensate him for any losses he might sustain in leaving Judæa. Manasses accordingly withdrew into Samaria, together with a considerable number of other Jews, both priests and laymen, who had also married Samaritan women; and Sanballat not only gave them lands, but procured a decree from the Persian king, authorising him to build a temple on Mount Gerizim. In this temple Manasses became high-priest, with the right of bequeathing the office to his descendants; rites of worship

were established, and festivals instituted, analogous to those of the Jews; and the Samaritans learned to regard the temple of Mount Gerizim with as much veneration as the Jews felt for their temple at Jerusalem. This ecclesiastical rivalry still farther increased the animosity between the two nations, so that it became a proverb that 'the Jews had no dealings with the Samaritans.'

282. Both the Jews and the Samaritans shared the general fate of the East in being incorporated in the Greek empire of Alexander the Great. The treatment, however, which the two nations experienced at the hands of the Macedonian conqueror was by no means similar. When Alexander, after the great battle of the Granicus, which made him master of all Asia Minor, was conducting his obstinate siege of the refractory city of Tyre (332 B.C.), he sent envoys into all the neighbouring nations to demand their submission and supplies for his army. The Samaritans immediately complied, and despatched 8000 men to assist in the siege. The Jews, on the other hand, rejected the overtures of Alexander; but it was vain to contend against him, and they at length, after the capture of Tyre, submitted. Alexander, therefore, entered Jerusalem peacefully, and extended his clemency to its inhabitants. He allowed the Jews to be governed by their own laws; and when he built the famous city of Alexandria in Egypt, he introduced into it a considerable number of Jewish colonists, granting them civic privileges equal with the Greek and Macedonian citizens. The Samaritans were not so generously treated. During the absence of Alexander in Egypt an insurrection took place in Samaria, and the Macedonian governor of the city was killed. On his return Alexander put the chief insurgents to death, and planted Samaria with Macedonians, most of the Samaritans retiring to the neighbouring town of Shechem, which from that time became the metropolis of the nation. The 8000 Samaritans who had assisted in the siege of Tyre were settled in Upper Egypt.

283. After the death of Alexander, Palestine was attached, with Phœnicia, to the kingdom of the Ptolemies. This political union of Judæa with Egypt contributed to

promote intercourse between the two countries, and thousands of Jews joined their brethren in Alexandria. As these Egyptian Jews gradually ceased to speak in their ancient Hebrew tongue, and became habituated to the use of the Greek language, it was customary for their teachers in the synagogues to interpret the Hebrew Scriptures in Greek; indeed a similar practice prevailed in Jerusalem, where the Scriptures were publicly translated into that Chaldee dialect which the Jews, in consequence of their residence in Babylon, had in general substituted for the Hebrew. In a city so celebrated for its literary tastes as Alexandria, the existence of a volume of sacred writings, held in such reverence by a large and enterprising portion of its population, could not but attract attention; and accordingly, by the directions of Ptolemy Philadelphus (277 B. C.), a complete Greek translation of the Old Testament was prepared, copies of which were deposited in the great library of the city, and circulated throughout the Greek world. This celebrated translation is known by the name of the *Septuagint*, in consequence of a tradition that it was executed by *seventy* learned Jews, selected for the purpose. Under the rule of Ptolemy Philadelphus (283–247 B. C.), and Ptolemy Euergetes (247–222 B. C.), the Jews of Alexandria enjoyed an honourable tranquillity, and many of them, as well as of their countrymen in Judæa, were settled in Cyrene and other parts of northern Africa. Ptolemy Philopater, however, was less friendly to the Jews, and during his reign (222–205 B. C.) the Jews of Alexandria underwent severe persecution.

284. As Phœnicia and Palestine, though attached politically to the Egyptian kingdom of the Ptolemies, belonged geographically to Syria, the possession of these countries was an object of ambition with the Seleucidæ. Frequent battles were fought within their limits between the Græco-Egyptian and the Græco-Syrian armies, and the Jews were consequently placed in a situation of great difficulty—alternately punished by the Syrian king for refusing to revolt, and by the Egyptian king for wavering in their allegiance. Although the Jews were generally faithful to the Ptolemies, many of them preferred the Syrian rule;

and hence great numbers of them emigrated to Asia Minor, Northern Syria, Mesopotamia, Babylonia, and other parts of the Syrian dominions. In Antioch, the capital of this kingdom, Jews were almost as numerous as in Alexandria, and were treated with equal respect. These Jews also generally adopted the Greek language, though retaining their acquaintance with the Hebrew.

285. Under the Ptolemies the Jews continued to be governed by their own laws, as administered by the high priest, and a council called the *Sanhedrim*, of which the high-priest was the president. This council, which seems to have been instituted at a period considerably later than the return from the Babylonish captivity, though probably on a model derived from the ancient Mosaic constitution, consisted of seventy-one or seventy-two members—partly priests and partly laymen, distinguished for their piety or learning. There were inferior councils of the same kind in all considerable Jewish towns; but from these there was an appeal to the great Sanhedrim of Jerusalem, whose decisions on all causes not of a political nature were final. The high-priest under whom this sanhedrim acquired its greatest reputation was Simon, surnamed 'The Just,' who lived during the reign of the first of the Ptolemies, and many Jewish legends are preserved ascribing to him almost miraculous powers. He was succeeded in the priesthood by his brother Eleazer (292 B. C.), who conferred the presidency of the sanhedrim on a distinguished Jew named Antigonus. This Antigonus was esteemed the most eminent expounder of the law; in other words, the most eminent teacher of Hebrew divinity then living; and as he conjoined the preceptorial with the official dignity, he became the founder of a school of doctors, which continued to later times under the name of scribes or lawyers. One of his favourite doctrines was, that God is to be served, not from hope of reward or fear of punishment, but from pure filial love. This doctrine was corrupted after his death by one of his disciples named Sadoc (260 B. C.), who maintained that there was no future state of rewards and punishments, and that all the interests of man were confined to the present life. From him sprang the sect of the *Sadducees*, whose

most vehement antagonists were the *Pharisees* — that is, ‘the separated people,’ who adhered to the strictest rites and forms of the Jewish ritual.

286. In the year 198 B. C. Antiochus the Great succeeded in taking Palestine and Phœnicia from Ptolemy Epiphanes, and annexing them to his own kingdom. From that time, therefore, the fortunes of the Jews followed those of the Syrian monarchy. During the reigns of Antiochus and his successor Seleucus Philopater (198–175 B. C.), the Jews were treated with so much consideration that they did not regret their change of masters; but under the government of Antiochus Epiphanes (175–164 B. C.) they were subjected to a series of more dreadful persecutions than any they had before experienced. These, however, were brought upon the nation as much by the selfishness and the intrigues of some of their own chiefs, as by the tyrannical character of the new king. The Jewish high-priest at this time was Onias, the third of that name who had held the office, and a man of excellent disposition. He had two brothers, one of whom was named Joshua, and the other also Onias. Both of them were persons of worthless character; and, either in consequence of having adopted the doctrines of the Sadducees, or from some other cause, both of them had at heart abandoned all belief in the religion of their countrymen, and had formed associations with the Greek sceptics who abounded in Syria. As soon as Antiochus had ascended the Syrian throne, Joshua offered him a bribe of 360 talents, on condition that he would depose his brother Onias and confer the high-priesthood on himself. The bribe was accepted; Onias was removed as a prisoner to Antioch, and Joshua took up his abode in Jerusalem in the quality of high-priest and governor. Having purchased from Antiochus, for a large additional sum, a licence to erect a gymnasium, or Greek training-school in the city, as well as the right of bestowing the freedom of the city of Antioch on whatever Jews he pleased, he drew a considerable party around him, consisting chiefly of profligate persons who, like himself, had imbibed principles of infidelity. To shew his contempt for Judaism, and his affection for Greek usages,

he changed his name from Joshua to the classic one of Jason.

287. Meanwhile his brother, Onias, was aspiring to the pontifical dignity, with the civil supremacy which was attached to it. Going to Antioch, he persuaded Antiochus, by means of a larger bribe than Jason had given, to set Jason aside, and place himself in the office, promising to continue his brother's policy, and complete the substitution of Greek rites and usages for the Mosaic institutions. At the same time he imitated his brother by changing his name from Onias to Menelaus. Having expelled Jason from Jerusalem by means of a military force furnished him by Antiochus, he entered upon the government, and did his utmost to increase the numbers of the apostate party. In order to pay to Antiochus the large sum which he had promised, he sold the golden vessels of the Temple. This act of sacrilege caused the greatest excitement among the Jews; and Onias, who was still a prisoner at Antioch, sent a severe reproof to his impious brother. Menelaus, however, resented the reproof by persuading Andronicus, the governor of Antioch, to put Onias to death during the absence of Antiochus. Antiochus, on his return, caused Andronicus to be executed for this injustice; but, notwithstanding the most earnest remonstrances of the Jews, Menelaus was still permitted to retain his office.

288. Not long afterwards, while Antiochus was on an expedition into Egypt, there arose a rumour of his death, and Jason took the opportunity to attack Jerusalem and expel Menelaus. The Jews also exhibited their triumph in the supposed death of the tyrant by public rejoicings. Antiochus, however, immediately invaded Judæa with the most furious menaces of vengeance; and capturing Jerusalem after a siege, he put to death thousands of the citizens, and sold an immense number as slaves. Jason fled to Greece, and there died in the most abject condition. Not content with mere butchery, Antiochus, to express his contempt for the Jewish religion, entered the Temple, which he desecrated and stripped of all its valuable furniture and ornaments to the extent of 1800 talents of gold. He then departed, leaving Menelaus in the high-priest-

hood, but appointing separate governors over Judæa and Samaria.

289. Three years afterwards (170 B.C.), Antiochus, on returning from an unsuccessful expedition against Egypt, renewed his persecution of the Jews. A body of his soldiers, entering Jerusalem, commenced a ruthless massacre of the inhabitants on the Sabbath-day, and while the streets were full of the slain, set fire to the city. The worship of God was forbidden, as well as certain peculiar Jewish rites; search was made for copies of the Scriptures, and when found they were burnt; and the temple was grossly desecrated, and converted into a place of sacrifice to Jupiter Olympus. Over the whole of Palestine soldiers were distributed to put in execution the king's decree of extermination against the Jewish religion, and to force men to worship the heathen gods. The Samaritans are said to have complied, and to have disclaimed all relationship with the Jews, and dedicated the temple on Mount Gerizim to Jupiter. Such pious Jews as persisted in their own ancient form of worship were forced to lead obscure lives in remote districts of the land, cherishing in secret the patriotic thoughts which they dared not proclaim openly.

290. This distressing condition of affairs had continued for three years and a half, during which the public worship of God and the celebration of the Sabbath had entirely ceased in Judæa, when (166 B.C.) there appeared a great national deliverer, such as God had often before raised up for his people in the time of their deepest distress. Among the devout Jews whose hearts were afflicted by the spectacle of their humiliated country was a priest named Mattathias, who slew a Grecian soldier of rank on his making an attempt to force the people to sacrifice to his gods. This unprecedented and daring act instantly led to a general insurrection, which soon became formidable. Mattathias only survived to see a small army of faithful men formed, and after his death his son Judas assumed the command. He is usually called by historians Judas Maccabæus—a name whose origin is somewhat uncertain. Some suppose it to be derived from a

Hebrew word meaning 'The Hammerer'—in allusion to the military prowess of Judas; others suppose it to have been formed by putting together the initial letters of the Hebrew phrase, *Mi Camoka Baalim, Jehovah*—that is, 'Who is like thee among gods, O Jehovah?' In any case, the word *Maccabees* came to be applied not only to Judas and his brethren, but also to all their adherents. The family of Mattathias were also called *Asmonæans*, on account of their descent from Asmonæus.

291. The actions of the Maccabees under Judas Maccabæus and his heroic brothers form one of the most glorious portions of the Jewish annals. In battle after battle, though opposed to eight or ten times their own number, they defeated the generals of Antiochus, and at last, recovering Judæa out of the hands of the Syrians, they restored the public worship of God in the temple—establishing an annual festival called 'the feast of lights,' in commemoration of the happy event. On hearing of the loss of Judæa, Antiochus assembled a large army, and advanced towards Jerusalem, breathing vengeance. He never reached the city, however, but died miserably on his way (164 B.C.) During the reign of his successor, Antiochus Eupater (164–162 B.C.), the government of Judæa remained in the hands of Judas Maccabæus, and the war was continued with little intermission. In one of the battles, Eleazar, the brother of Judas, was killed while performing an act of singular courage. He had seen in the field a large elephant, which, from the richness of its caparison, he supposed to be the king's. Making his way through the enemy to this elephant, he went beneath it, and pushed his sword with all his might into its belly; on which the huge animal, falling down with its burden, crushed him to death.

292. During the reign of Demetrius Soter, the successor of Antiochus Eupater (162–150 B.C.), the Jews enjoyed scarcely any cessation of hostilities. An apostate Jew, named Alcimus, had been appointed to the high-priesthood, and forces were sent into Judæa to establish him in the office. Seeing how little dependence could be placed in the Syrian monarch, Judas Maccabæus applied to the Romans

for protection; and this people, ever ready to extend their own influence, received the Jews into the number of their allies, and sent letters to Demetrius commanding him to cease from molesting them. Before the letters were delivered, however, Judas was slain in a battle with the Syrian army; and the Syrian troops, commanded by Bacchides, the governor of Mesopotamia, made themselves masters of nearly all Judæa. Alcimus was reinstated in the priesthood; and for several years the country was subjected to persecutions little less dreadful than had been experienced under Antiochus Epiphanes. The Maccabees were diligently sought out and put to death; heathen worship was restored; and such as remained faithful were compelled once more to take refuge in the wilderness. At length, Alcimus having died, and the Romans having again interposed on behalf of the Jews, the persecutions were relaxed, and Jonathan, the youngest of the sons of Mattathias, was permitted to assume the government. After the high-priesthood had been for some time vacant, he assumed that office also (153 B. C.) He was assisted in the government by his only surviving brother Simon, his brother John having been killed in battle not long after the death of Judas.

293. Jonathan remained in the government and high-priesthood of Judæa during the reign of the usurper Alexander Bala (150-146 B. C.), whose cause he had espoused against Demetrius Soter, and by whom, indeed, he had been appointed to the priestly office. He administered the affairs of the Jews with great skill and prudence, but was at last treacherously put to death (144 B. C.) by Tryphon, an adventurer, who endeavoured to wrest the Syrian crown from Demetrius Nicator (146-137 B. C.), the successor of Alexander Bala. He was succeeded in the high-priesthood and government by his brother Simon—the last of the sons of Mattathias. On condition of assisting Demetrius Nicator against the insurgent chief Tryphon, Simon procured from him a release of the Jewish state from all tribute and taxes to the Syrian throne. From that period, therefore, Judæa existed as an independent sovereignty, administered not by the Seleucidæ,

but by its own princes of the family of the Asmonæans, under the protection of the Romans, whose favour Simon did all in his power to propitiate, and from whom he procured a formal recognition of his right to the high-priesthood.

294. The government of Simon was a period of great tranquillity and prosperity (143-136 B.C.), and during it the Jews rose to a condition of national greatness which reminded them of the ancient days of their monarchy. Their prosperity suffered a slight interruption, however, in the year 136 B.C., when Simon was treacherously assassinated by his son-in-law Ptolemy, the governor of Jericho, who had conspired with Antiochus Sidetes, the successor of Demetrius Nicator on the throne of Syria (137-128 B.C.), for the purpose of once more subjecting Judæa to the dominion of the Seleucidæ. But the Jews having elected John Hyrcanus, the son of Simon, to fill his father's place, the abilities of this prince, who derived his surname from his valorous conduct in a war in which he assisted the Syrians against the Parthians (Hyrcania being a part of the Parthian empire) soon restored the country to a quiet condition. During an honourable reign of thirty years (136-106 B.C.), he not only resisted successfully the attempts of the Syrian kings to renew their power over Judæa, but also added some parts of Syria, including Idumæa, to the independent Jewish dominion. He took and destroyed Samaria, and put an end to the worship of Jupiter in the temple of Mount Gerizim. During the earlier part of his reign he was attached to the sect of the Pharisees, whose strict observance of the Mosaic laws accorded with the policy hitherto pursued by the Asmonæan princes; but ultimately he favoured the Sadducees, and by this means considerably lessened his popularity. He took care to cultivate the friendly alliance which his father had formed with the Romans.

295. On the death of Hyrcanus he was succeeded in the high-priesthood by his son Aristobulus, a prince of mean character, who reigned only one year (106-105 B.C.), during which he caused one of his brothers, called Antigōnus, to be murdered, and the others to be cast into prison. Not content with the dignity of the priesthood, he

assumed the title of King of Judæa, which had not been borne by any of his predecessors. His brother and successor, Alexander Jannæus (105–78 B. C.), was a prince of greater abilities, but of a disposition still more depraved: his whole reign was a series of revolts on the part of his Jewish subjects, and of cruel retaliations on his part. His antipathy was chiefly directed against the sect of the Pharisees, who at that time possessed great power over the popular mind, which they directed against the government of Jannæus. When dying, however, he advised his queen, Alexandra, to whom he bequeathed his authority, to cultivate friendly relations with the Pharisees—foreseeing that otherwise they would have sufficient influence to drive her and his family for ever from the throne. Accordingly, during the reign of Alexandra (78–69 B. C.) the real governing power in Judæa was in the hands of the chiefs of the Pharisaic sect. The eldest son of Jannæus and Alexandra, Hyrcanus, who on his father's death had been appointed to the high-priesthood, offered no resistance to their policy; his younger brother Aristobulus, however, took the opposite course, and constituted himself the leader of a party opposed to the Pharisees. This antagonism between the two brothers continued after the death of their mother (69 B. C.) Hyrcanus, as the elder son, succeeded to the royal authority under the title of Hyrcanus II.; but Aristobulus, having the greater part of the army and a large proportion of the people in his favour, raised a rebellion, and defeating the forces of the Pharisees, deposed his brother, after a reign of only three months, and ascended the throne under the title of Aristobulus II. Hyrcanus, who was a person of easy temper, would have acquiesced in this arrangement; but he had among his counsellors a man of energy and ambition, who, as his own prospects were associated with those of Hyrcanus, did his utmost to protract the struggle between the two brothers. This was a young Idumæan named Antipater, the son of a nobleman who had been appointed governor of Idumæa under Alexander Jannæus, and had stood in great favour with that sovereign and with his queen Alexandra. Antipater entered into a treaty with Aretas, king of

Arabia Petræa, engaging his assistance to the party of Hyrcanus against that of Aristobulus, and having persuaded Hyrcanus to fly with him to the court of Aretas, they there prepared to invade Judæa. An army of 50,000 men was speedily enlisted, and Hyrcanus and Antipater, accompanied by Aretas, marched against Jerusalem. Being joined by multitudes of the Pharisees, they were completely successful, and Aristobulus was obliged to retire to the Mount Sion, where he was closely besieged (65 B. C.)

296. It was at this juncture that the Romans first interfered directly in the affairs of Judæa. Pompey, who was then in the East carrying on the war against Mithridates and Tigranes, had despatched one of his lieutenants, named Icaurus, into Syria, while he himself was conducting hostilities in Armenia. As the Romans claimed the character of pacificators wherever they went, and as the Jews had for nearly a century been nominally under their protection, Icaurus thought it his duty to put an end to the struggle which he found going on in Judæa. Accordingly he ordered Aretas to retire with his Arabians, and confirmed Aristobulus in his authority until the pleasure of Pompey should be known. That general coming shortly afterwards from Armenia to Syria, erected Cœle-Syria into a Roman province, and shortly afterwards laid siege to Jerusalem. This venerable city the Romans speedily took, with the exception of the Mount Sion, where Aristobulus and his party were able to defend themselves for three months. It was only by taking advantage of the Sabbath-day, when the religious feelings of the Jews prevented them from using any except the most obvious and necessary means of defence, that Pompey at last succeeded in capturing this part of the city (63 B. C.) The carnage was fearful: many of the priests fell at the very altars, mingling their blood with that of the sacrifices. It is computed that not fewer than 12,000 Jews perished during the siege, most of whom, however, fell victims rather to the ferocity of their own countrymen of the party of Hyrcanus than to the swords of the Roman soldiers. Pompey left the treasures of the temple untouched, and allowed the Jews to conduct

their worship without molestation ; he incurred universal hatred, however, by intruding, with several of his officers, into the various apartments of the temple, not excepting the Holy of Holies, which it was accounted impious for any one except the high-priest to enter. It was remarked as a portentous coincidence by the Jews, that, whereas Pompey had hitherto been successful in all his undertakings, after that event his prosperity forsook him. Heedless of such forebodings, he returned to Rome, taking with him Aristobulus, his two sons Alexander and Antigonus, and two of his daughters, as captives to grace his triumph ; and leaving Hyrcanus as prince of Judæa, tributary to the Romans, and subject to the superintendence of Icaurus, as president of all Syria.

297. After his restoration by Pompey, Hyrcanus II. reigned in Judæa twenty-three years (63-40 B.C.), during the greater part of which he was completely under the influence of his minister Antipater. Attempts were made both by Aristobulus and his son Alexander, who had escaped from Rome, to renew the civil war in Judæa ; but these attempts were suppressed by the Roman forces, and Aristobulus was taken back to Rome. On the breaking out of hostilities between Pompey and Cæsar (49 B.C.), the latter, treating Hyrcanus as a creature of Pompey, released Aristobulus, and sent him into Judæa with two legions to promote his interests in that part of the world. Aristobulus, however, was poisoned by the partisans of Pompey ; and the subsequent activity and address of Antipater in behalf of Cæsar were such that that conqueror, on his accession to the dictatorship of the Roman empire, confirmed Hyrcanus in the government of Judæa. Antipater was rewarded with the subordinate title of procurator, and he obtained for his eldest son Phasaël the government of Jerusalem, and for his second son, Herod, that of Galilee. After the assassination of Julius Cæsar, Judæa became, like the other provinces of the Roman empire, a scene of contest. The Parthians espoused the cause of Antigonus, the son of Aristobulus, and placed him on the throne, delivering Hyrcanus and Phasaël into his hands, while Herod escaped first to Egypt and thence to

Rome. Here he obtained the favour of Antony, and was declared by the Roman senate king of Judæa, to which he immediately returned to assert his title. Before laying siege to Jerusalem, however, he consummated his marriage with Marianne, who was the grand-daughter of Aristobulus and Hyrcanus II., his view probably being that this step would do much towards conciliating the affection of the Jews, who were greatly attached to the Asmonæan family. The city of Jerusalem was taken after a siege of six months, and Antigonus was put to death as a common criminal. Thus terminated the supremacy of the Asmonæans (B.C. 37), which had continued 129 years from the beginning of the reign of Judas Maccabæus; and Herod the Idumæan entered on the peaceable possession of the kingdom of Judæa. He acquired the surname of the Great, it would appear, from the success with which he had overcome such difficulties, and the magnificence with which he maintained his kingdom; but his rule was both tyrannical and cruel. He put to death his wife Marianne and six of her nearest relations; the licentiousness of his court contaminated all ranks of the people; and his religious influence weakened the attachment of the chief men to the divine worship according to the law of Moses, which was allowed to degenerate into empty forms.

298. Such was the state of the Jews and their religion when JESUS CHRIST the Saviour of the world was born at Bethlehem, the paternal city of King David, in the last year of the reign of Herod, the last barbarous act of whose life appears to have been the slaughter of the children of Bethlehem in his desire to destroy the infant JESUS.

299. Under the feeble successors of Herod the Great Judæa was treated merely as a Roman province, experiencing alternations of gentleness and severity according to the caprice of the Roman procurators. Gesius Florus (64 A.D.), the worst of these governors, after murdering many thousands of the people, carried his insolence so far as to attempt to violate the sanctity of the temple, and the infuriated people broke out into a rebellion which terminated in the total destruction of the Jewish state. Vespasian was sent from Rome to crush the rebellion; but

being elected emperor before the campaign was finished, he left the conduct of it to his son Titus, while he returned to Rome to assume his new dignity. When Titus advanced to the siege of Jerusalem, it was crowded with people, who had come from all parts of the country to celebrate the passover. Their sufferings from famine were unexampled; but the ravages of hunger and the sword were scarcely less fatal than the murderous rage of their own factions. After a siege of six months the city was taken by assault; the temple was burnt, the walls were demolished, and the few inhabitants who escaped immediate death were sold into slavery or driven into exile. The remnants of the Hebrew nation were scattered over all the earth, continuing, however, to preserve their distinct nationality and the literary treasures of their sacred writings.

THE PARTHIANS.

300. The circumstances of the origin of the Parthian power by the revolt of Arsaces, a native chief, from the decrepit empire of the Syrian Seleucidæ (250 B. C.), have been already related. During a period of 150 years the descendants of this personage maintained the dominion which their ancestor had founded; so that when the kingdom of the Seleucidæ fell permanently within the power of the Romans, that conquering people found the whole of the Iranian countries to the east of the Euphrates in the possession of the Parthians.

301. Impatient to push their dominion beyond the Euphrates, the Romans, in the reigns of Mithridates III. and Orodes, commenced a war against the Parthians, not expecting a very serious resistance. The adviser of this war, and the leader of the Roman armies during it, was the consul Crassus, who thought, by bringing it to a successful issue, to earn for himself a reputation as a conqueror equal to that of Sulla or Pompey. The defeat of Crassus and his army, however, at Carrhes (52 B. C.), by the Parthian hosts of Orodes—a defeat more signal than any which the Romans had sustained since the time of

Hannibal—effectually put a stop to the progress of the Roman arms to the east of the Euphrates. For awhile, indeed, the Parthians, whose cavalry of mounted archers was the most formidable known, menaced even the Roman conquests to the west of that river, seizing every opportunity which the distraction of the civil wars afforded to overrun Syria and Palestine. Ultimately, however, the Euphrates became the recognised boundary between the Roman and Parthian empires.

302. The reigns of the successors of Orodes, the celebrated conqueror of Crassus, were spent in alternate negotiations and wars with the Romans, and in civil wars against their own subjects or rivals of their own family. In the reign of Chosroes, the Roman emperor Trajan succeeded in temporarily imposing the Roman authority on the Parthians. He nominated Parthamaspatas as king in the Roman interest instead of Chosroes. No sooner, however, had Trajan withdrawn with his forces than Chosroes rallied, deposed Parthamaspatas, and once more established the empire of the Arsacidæ. The successors of Chosroes defended their territories against the successors of Trajan, who wished to repeat his attempt. The Roman emperor Caracalla having succeeded, by a treacherous device, in entrapping and slaughtering a Parthian army, Artabanus swore deadly enmity against him and the whole Roman people. A battle, which lasted three days, was fought between the armies of Caracalla and those of Artabanus. The Parthians fought with unexampled fury, and only agreed to desist when they learned that Caracalla had been assassinated.

303. The bravery with which the Parthians resisted the Romans on this occasion, however, proved the ruin of their empire. The Persians proper, who had hitherto been one of their subject nations, availed themselves of the weakness of their Parthian masters, and rising in revolt with a courage stimulated by the recollections of the grandeur of their ancestors, the Persians of former days, put an end to the dynasty of the Arsacidæ, and formed a new empire of Persians and Parthians, incorporated 230 A. D. Under a succession of monarchs, of most of whom little is known beyond the names, this new Persian empire continued

to maintain its ground for four centuries; first against the emperors of the whole Roman world; and then, after the division of the empire, against their neighbours, the Greek emperors of the East. Ultimately, however (640 A. D.), it fell under the power of that great conquering empire by which the modern history of the Eastern world was inaugurated — the empire of the Arabs or Mohammedans.



PART III.

HISTORY OF ANCIENT NATIONS NOT INCLUDED IN THE PERSIAN EMPIRE.

EUROPEAN NATIONS.

304. Although Europe now occupies the highest rank in general culture, its inhabitants began the career of civilisation much later than those of Western Asia. Egypt was a populous and wealthy country, Nineveh was the metropolis of a powerful empire, the Phœnicians were a great merchant-people, and the Jews had attained the height of their national prosperity, many centuries before Europe could boast of a single nation sufficiently distinguished to take a place in history. It was not till near the era of the Persian conquests in Asia that any European nation started up to attract the notice of mankind either by its military prowess or by its progress in the better arts of peace. Rather more than a century before the commencement of that era, certain portions of Europe began to manifest considerable activity; and before the close of that era there was scarcely a region of Europe which had not, in some degree, come into notice. We shall enumerate the principal nations of ancient Europe in the order in which they entered the field of general history.

305. The portion of Europe that first exhibited signs of civilised life was that which lies between the *Ægean* and the *Adriatic*, and which comprehended the celebrated Greek countries. The rise of civilisation in these renowned lands is traced, though not very distinctly, to a great migra-

tion from Asia, which is believed to have taken place between 2000 and 1900 B.C. About that period a branch of the Indo-European family, distinguished in ethnographical science by the general name of the Pelasgians, appears to have spread itself through Asia Minor, forming there the Lydian, Phrygian, Lycian, and other nations, an outline of whose history has already been given; and thence to have extended itself along the shores and islands of the Ægean into the Greek countries, mingling as a superior race with the aboriginal inhabitants. In process of time there sprang up out of this Pelasgic ferment a number of distinct nations, such as—1. *The Greeks Proper*—including the Lacedæmonians, the Messenians, the Arcadians, the Achæans, the Corinthians, the Bœotians, the Athenians, and others; 2. *The Epirots*; 3. *The Thes-salians*; and 4. *The Macedonians*. All these nations seem to have had a recognised existence as early as 1000-700 B.C., about which time the Greeks Proper began to exercise a considerable influence on the condition of the world by sending forth colonies to the western coasts of Asia Minor, as well as to Italy, Sicily, and Gaul; while they competed with the Phœnicians for the commerce of the Mediterranean. Between 1000 B.C. and the date of the formation of the Persian empire, many of the individual Greek states, on both shores of the Ægean, made rapid advances in the arts as well as in social polity; and between 540 and 330 B.C. Greece, taken in the aggregate, attained a condition of very considerable eminence. During this period the separate states made that progress in the fine arts, in government, in philosophy, and in literature, which has rendered the name of Greece famous; it was then also that, in defending their independence against the Persians, they first displayed their military qualities to the greatest advantage, and so were prepared to assume that position of universal sovereignty to which, on the fall of the Persian power, they were destined to succeed.

306. At the rise of the Persian power in the East, the whole of the peninsula of Italy was occupied by a number of separate nations, which had already made some

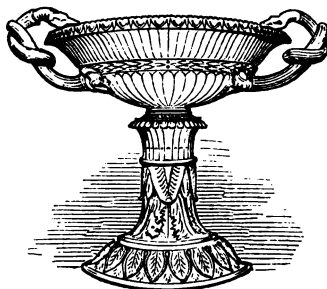
progress in civilisation, and were destined to act a conspicuous part in the subsequent history of the world. These primitive Italian nations may be divided into six classes: 1. *The Aboriginal or Oscan nations*, inhabiting the interior of the peninsula; and among whom were the Sabines, the Samnites, and the Lucamans. 2. *The Pelasgic nations*, formed by an extension into Italy of the Pelasgic race, which had spread out of Asia Minor into the Greek countries. These nations inhabited the western coast of Italy. 3. *The Etruscans*, a remarkable people of uncertain origin, who, descending from the Alps, had settled on the west coast of Italy, between the Po and the Tiber, at some period subsequent to the Pelasgic migration. 4. *The Ligurian nations*, inhabiting the north-west of Italy, along the Gulf of Genoa. 5. *The Greek colonies* of Southern Italy and Sicily—such as, Tarentum, Rhegium, Locri, and Syracuse. 6. *The Latins*, a Pelasgo-Oscan people of Central Italy, of which the Romans were an off-shoot. Rome had been founded 753 B. C., or about two centuries before the rise of the Persian dominion, and was already a town of some consequence when Cyrus began his career of conquest.

307. The country lying along the sea-coast between the Alps and the Pyrenees was inhabited by a continuation of the *Ligurians* of Italy; and here, as early as 600 B. C., the enterprising Greeks had founded a colony, which afterwards became famous under the name of Marseilles. The peninsula of Spain was at the same period possessed by an aboriginal race known as the *Iberians*, in the midst of whom the Phœnicians had planted numerous colonies.

308. Quitting Spain, and returning in the contrary direction through those parts of Europe which, as being more distant from the Mediterranean, were later in entering on their historical career, a traveller of the epoch of the Persian empire would have passed successively through three great circles of nations: 1. *The Celts*—inhabiting Gaul, Great Britain, and other parts of north-western Europe; 2. *The Germans*—inhabiting Northern and Central Europe, in the vicinity of the North Sea and the Baltic; and 3. *The Slavonians*—inhabiting the wide plains of Eastern Europe, now included in Russia and Austria. The names of

these great families of nations, indeed, do not seem to have been recognised at so early a period ; but the Phœnicians, in their voyages along the Atlantic, had already come into contact with many tribes of the Celts, and certain sections of the Slavonians and Scythians were well known to the Oriental people.

309. This meagre survey of the various nations of Europe, contemporary with the era of Persian supremacy in the East, is all that is necessary in the present place ; inasmuch as all the particulars that are known respecting the growth and career of these nations from first to last, belong properly either to Grecian, Roman, or general modern history. In *Grecian history* is involved the commencement of European civilisation, as illustrated in the progress of the Greek countries ; *Roman history* continues the narrative of European advancement, and embraces the Italian nations, the Iberians of Spain, and the Celts ; while the Germans and the Slavonians are not properly included in the stream of European progress till the era of general modern history.



AFRICAN NATIONS.

310. Egypt was always regarded by the ancients as constituting a part of Asia, rather than a part of that great continent to which in modern times the name *Africa* has been applied. Besides the Egyptians, however, there were several African nations enjoying considerable celebrity, and exercising a considerable influence on the affairs of the world, both prior to and during the existence of the Persian empire in the East. The most important of these were the *Ethiopians*, the *Libyans*, and the *Carthaginians*.

THE ETHIOPIANS.

311. The word *Ethiopian*, which literally signifies *black-face*, was often used by the ancients as a vague denomination for any dark-skinned native of the remote east or south. Thus the southern Hindoos were sometimes designated as Ethiopians by the Greeks; while, on the other hand, the inhabitants of southern and interior Africa were called Indians. More accurately, however, the name Ethiopia was used by the ancients to denote all that portion of the African continent which remained after deducting Egypt and the countries bordering on the Mediterranean.

312. Of the extent of the region thus named, the ancients entertained the most indistinct ideas. About the year 600 B.C., indeed, some enterprising Phœnician seamen actually circumnavigated Africa, by sailing down the Red Sea into the Indian Ocean, thence round the Cape of Good Hope, and finally back to Egypt through the Mediterranean — accomplishing the whole voyage in about two years. This voyage, however, did not dispel the erroneous notions respecting the form and relative position of Africa, and the possibility of sailing round its southern promontory was generally disbelieved. Upwards of a century later, in the

reign of Xerxes, king of Persia, a Persian nobleman, named Sataspes, who had been condemned to death for some offence, had his sentence commuted into a commission to repeat the Phœnician exploit of sailing round Africa. Setting out from Egypt with a crew collected at an Egyptian port, he made the attempt in a direction contrary to that which the Phœnicians had pursued—sailing through the Strait of Gibraltar, and along the western coast of Africa towards the Cape of Good Hope. For several months he persevered, landing occasionally, as he afterwards said, on coasts inhabited by little men clothed in red, who fled into the interior as the ships approached. At length, however, becoming afraid, or really finding it impossible to proceed farther, he returned, and declared the enterprise to be impracticable. Xerxes, however, would not accept his excuses, and ordered him to be put to death. This unsuccessful attempt confirmed the mysterious notions entertained as to the nature of the Ethiopian region south of the Great Desert—‘a vast and horrid space,’ it was said, ‘without wood or beast, and totally destitute of moisture;’ the ocean, on both sides, too, being so thick and muddy that no vessel could proceed through it. A subsequent navigation along the western side of the continent by the Carthaginians, under a leader named Hanno, enabled learned men to combat this notion; on the whole, however, it may be said that the ancients never acquired any knowledge of Africa farther than to about 10 degrees north latitude on the west coast, and to some distance south of Cape Guardafui on the east.

313. From such notices as remain in ancient writers relative to the Ethiopians of interior Africa, it may be inferred that their condition resembled that of their negro descendants at the present day. On the western coast, along the Atlantic Ocean, there were tribes with whom the Phœnicians and the Carthaginians traded for gold. As the merchants could not converse with the natives, their plan of trading was peculiar. Having arranged their wares on the beach, they retired to their ships and kindled fires so as to make a great smoke. Seeing this signal, the natives came and laid down beside the wares

as much gold as they considered equivalent. The traders, if they considered the quantity of gold enough, took it and departed; if not, they left it, and again retired till the natives had increased it. This account probably refers to the negro tribes living near the mouths of the Senegal and the Gambia: regarding the inland tribes little was known. One strange story, however, connected with them was related to Herodotus on what *he* considered trustworthy authority. Some young men, it was said, of one of the Libyan nations of the Mediterranean coast of Africa, had once set out, in a spirit of adventure, to explore the interior of Ethiopia. They reached the Great Desert, and after travelling through it for many days, came upon an oasis where fruit-trees were growing. While they were gathering some of the fruit, a number of black men of small stature came and seized them, and then carried them away over marshes till they arrived at a city, all the inhabitants of which were black, and spoke a language that could not be understood. A large river flowed past the city from west to east, full of crocodiles. After some time the young men were allowed to depart and return to Libya. There seems little doubt that the river they saw was the Niger, and that the city was a town on the banks of that river, near the site of the modern Timbuctoo.

314. Of the Ethiopians of Eastern Africa to the south and south-west of Egypt the ancients had more exact knowledge. To the south of Egypt lay the country of the *Nubians*, a strong and well-formed race of Ethiopians, with features different from those of the negroes properly so called, but bearing a closer resemblance to the negroes than the Egyptians. Considerably to the west of Nubia was a race of Ethiopians called *Troglodytæ*, or 'Dwellers in Caves,' who were said to live on serpents, lizards, and other reptiles, and to speak a language resembling the shrieking of bats. Recent travellers have identified this Ethiopian tribe with a people living to the south-east of Fezzán. Another tribe of Ethiopians, however, which also bore the name of *Troglodytæ*, dwelt on the border of the Red Sea, to the south-east of Egypt. They were herdsmen by occupation, and their favourite

food was milk and clotted blood; they derived their name from their custom of living during a part of the year in caves adapted for the purpose by art. Other tribes of Ethiopians living between Egypt and the Red Sea were the *Blemmyes*, the *Megabari*, and the *Ichthyophagi*, or 'Fish-eaters;' so called because their principal food was fish caught in pools in the Red Sea, and afterwards dried and pounded into a kind of paste with seeds. Besides these, and not far distant from them, were various other tribes of Ethiopians, regarding whom marvellous tales were told.

315. Occupying a more distinguished position than these tribes were the *Macrobian*s, or Macrobian Ethiopians, whom modern research has identified with the Somaules, who inhabit that part of the African coast which lies between Babelmandeb and Cape Guardafui. It is supposed that it is to these Macrobian that reference is made, under the name of *Sabeans*, in Isaiah, xlv. 14: 'The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee.' This passage indicates that in very ancient times merchants carried on a traffic with Ethiopian countries situated far to the south of Egypt; and from other sources it is ascertained that the trade with the Macrobian consisted in an exchange of iron, oxen, and salt, for gold, frankincense, and other Ethiopian commodities. The traders who visited the country carried back exaggerated accounts of what they saw in it, and especially of a famous wonder called 'the table of the sun.' Hence when Cambyzes had effected the conquest of Egypt, he was led to conceive the design of adding the Macrobian Ethiopians also to the Persian empire. To prepare the way for this design he sent (524 B. C.) a number of Ichthyophagi, who were accustomed to the route, and knew the Macrobian language, with presents to the Macrobian king, consisting of a purple vest, a gold chain for the neck, gold bracelets, an alabaster box of perfumes, and a cask of palm-wine. The Macrobian, as is mentioned in the foregoing passage from Isaiah, were celebrated for their stature; and it was their custom to maintain this celebrity by always choosing the

tallest and strongest man of their nation to be king. The messengers of Cambyses, accordingly, on arriving at their destination, were introduced into the presence of a gigantic black man, to whom they delivered the gifts and the message of the Persian monarch. The Ethiopian, who had heard of the Persian conquests, and suspected the purport of the mission with which he was favoured, received the messengers scornfully. Presenting them with an Ethiopian bow of large size, he bade them deliver it to Cambyses with these words: 'The king of Ethiopia sends this counsel to the king of Persia: when he or his subjects shall be able to bend this bow with the same ease that I do, then he may make war against the Macrobian. In the meantime let him be thankful that the Ethiopians are not as ambitious as himself.' Then handling the king's gifts one by one, he put aside the vest and the perfumes as useless; the gold ornaments also he threw away with a laugh—gold being the most common metal among the Macrobian; the palm-wine, however, he pronounced to be really good. He then inquired what was the usual food of the Persians, and how long they lived. On being informed on these points, he boasted of the superior longevity of the Macrobian, which he attributed to their exclusive use of milk and flesh for their diet. After the interview the messengers were taken to see the public prison, where the prisoners were bound with chains of gold; they were also shewn the 'table of the sun.' This celebrated wonder they found to be a level spot near the city, on which during the night pieces of roasted meat were regularly placed by order of the authorities for any of the people to eat during the day. This meat was reputed, in speaking of it, to be the gift of the earth. It seems probable that the trade of the Macrobian was conducted by the state, and that this was the manner in which the cattle purchased from traders was distributed to the people. The funeral customs of the Macrobian were also explained to the messengers. The body of the deceased, after having been dried, was covered with plaster, which was painted on the outside; this was enclosed in a case and kept by the relatives for a year, after which it was removed to the outside of the city.

Having ascertained these particulars, the Ichthyophagi returned to Cambyzes. That monarch, as has been already narrated, was obliged to abandon his intention of invading Ethiopia, and nothing more is heard of the Macrobians in ancient history.

316. *The Ethiopians of Meroë.*—None of the tribes or nations of Ethiopians hitherto mentioned correspond to the description left by ancient writers of the advanced state of civilisation in a certain part of Africa to which the name Ethiopia was, in a special and emphatic manner, applied. 'The Ethiopians—the remotest nation; the most just of men; the favourites of the gods' such is the language of some of the earliest Greek poets, in whose works even Italy and Sicily are not named. Ancient historical writers also uniformly represent a country called Ethiopia as having been one of the earliest seats of civilisation, and the source of much of the social greatness of Egypt. Such references can only apply to the Ethiopians of the Upper Nile; that is, to the Ethiopian kingdom of Meroë.

317. As early as the beginning of Egyptian history, the whole course of the Nile for a distance of about 800 miles beyond the southern extremity of Egypt, or as far as the present countries of Sennaar and Abyssinia, seems to have been covered with villages, towns, and temples, built and inhabited by a native African people, differing considerably from the Egyptians in complexion and features, and more closely resembling the present Nubians. These were the Ethiopians, properly so called; and the most important part of their territory was that most remote from Egypt—namely, the district situated at and near the confluence of the Nile and the Tacazze. This district, as well as its chief city or capital, which was situated at a distance of ninety miles from the junction of the two rivers, received the name of Meroë.

318. The commencement of the history of the Ethiopians is involved in obscurity; but between 3000 B. C. and 2000 B. C. the towns and villages of Meroë seem to have been inhabited by a population, partly pastoral and partly agricultural, with a numerous class of artisans, living in a state of regular social organisation under a powerful priest-caste.

This priest-caste nominated a king out of their own order, who exercised the supreme civil authority within certain limits, and commanded in all the military enterprises of the nation. The king, however, was not permitted to take away the life of any of his subjects, as it was a peculiar law of Ethiopia, bound up with the priestly system of the state, that every criminal should die by his own hands. To this law the king himself was obliged to submit; and when he received an intimation from the priests that the gods required him to die, he was bound to commit suicide. The priests also exercised the direction of all the national movements; they dictated to the king when he should commence an expedition, and they recalled him from any expedition once undertaken, according to their interpretation of the will of the gods. In short, Meroë was strictly a kingdom of priests.

319. The national religion, which was chiefly in the hands of a sacerdotal order, was the worship of Ammon. The precise nature of this idolatry cannot be ascertained; apparently, however, it was a peculiar system of Ethiopian polytheism, of which a god named Ammon or Jupiter was the supreme member. Ammon was represented under a variety of forms, but most commonly as a human figure with a ram's head. Seizing on the feeling of reverence as it existed among a rude pastoral people, this uncouth figure became a symbol to them of all that was most powerful and awful; to Ammon and his kindred gods sacrifices were offered; and the body of men who acted as his priests governed the national mind with a power inconceivable to a modern understanding.

320. The inhabitants of the region of Africa bordering on the Red Sea took part in the extensive commerce which was conducted in the East long anterior to the dawn of authentic history. The three great trading countries in this primeval commerce were India, Arabia, and Africa. India supplied the cinnamon, pepper, and other spices, which, though indigenous only in India, were almost necessities of life in other hot climates. For these Arabia exchanged her myrrh, frankincense, and other perfumes, as well as precious stones for the adornment of kings. The staple commodity

of Ethiopia was gold, for which there was a demand wherever men traded with each other. Hence the mutual commerce among the three countries, the centre of the African branch of which was Meroë. Here caravans arrived from the interior of Africa, bringing gold, ivory, and slaves; and these were forwarded to Asia by means of caravans following the course of the Nile towards Suez. In these ancient times trade was not conducted by individuals or small companies as now, but by whole tribes, whose occupation consisted in moving about with merchandise from mart to mart—some as traders on their own account, others as agents. At stated periods, the great marts were crowded by the arrival of these trading communities from different quarters; and for many days they were the scenes of festive enjoyment.

321. The priests of Meroë were the directors of the Ethiopian commerce. Not only within the territory of Meroë were they revered and obeyed, but, following the caravans, they erected the shrine of Ammon at all the bazaars and places of mercantile resort along the course of the Nile, so that every fair became also a festival of Ammon. By this means the religion and peculiar civilisation of Meroë flowed northwards along the great river, planting temples and villages along its banks, and stimulating the activity of the Ethiopian population as far as Egypt. Some writers even maintain that Egyptian civilisation was of Ethiopic origin—a product of the religion of Ammon. This religion, they say, arising in some mysterious manner about the sources of the Nile, existed among the swarthy natives of that spot till it had formed them into a community of peculiar constitution; then following the stream of commerce, it proceeded down the Nile, through the present Nubia, exerting its influence all along the valley of the river; and lastly, approaching the sea-coast, and meeting there with a population of semi-Asiatic character, it exerted itself with greater energy, and produced the renowned Egyptian nation. This view, however, is contradicted by others, who maintain, with more reason, that the course of civilisation was not down from Ethiopia towards Egypt, but up from Egypt towards Ethiopia.

322. However the question of priority of civilisation between Egypt and Ethiopia may be decided, it is certain that at the dawn of history both countries existed contemporaneously; and that while the two civilisations were in many respects distinct, there were still bonds of connection between them, and especially one arising from the common worship of Ammon. Even during the highest greatness of Egypt, the Ethiopian priests of Meroë were regarded with peculiar veneration; and in cases of emergency, missions were sent from Egypt to consult them. It has even been contended by recent inquirers that the original oracle of Ammon—the Libyan copy of which was so celebrated over the whole ancient world—was an Ethiopian temple, situated in the desert to the west of Meroë. The ruins at least of one temple of Ammon have been discovered about eight hours' journey into the desert. They consist of the remains of eight small buildings, connected by galleries and terraces, so as to form a single construction. No trace of dwellings or of sepulchres is visible in the neighbourhood, from which it is inferred that the oracle stood by itself, and was inhabited only by a special detachment of the Ethiopian priests. In this oracle, as in all the temples and shrines of Ammon, whether in Ethiopia or in Egypt, stood a sacred ship of portable dimensions, and richly adorned. In the midst of the ship was a tabernacle, veiled with curtains, within which sat the figure of the god with a ram's head. When a king or other great personage came with offerings to consult the god, the priests carried the ship in procession round the sanctuary, and according to certain movements of the ship or of the figure of Ammon, they framed their answer:

323. Such are the most important particulars that can be collected respecting the primitive condition of Ethiopia Proper, or the country of the Nile beyond Egypt. From the time that history commences we find the two countries in close and habitual connection; indeed all that remains of Ethiopian history consists of traditions of alternate invasions of Egypt by the Ethiopians, and victories over the Ethiopians by the Egyptians. Of the 330 kings of Egypt enumerated to Herodotus by the Egyptian priests

as having preceded Sesostris or Rameses III. (1350 B. C.), *eighteen* are stated to have been Ethiopians. From this it is inferred that, some centuries before the reign of Rameses, the Ethiopians, rushing down the valley of the Nile, had conquered Egypt, and established a temporary Ethiopian dynasty there. There are other notices, also, which seem to prove that, about 2000 years before the Christian era, the Ethiopians made their influence as conquerors felt very extensively both in Africa and in Western Asia.

324. More certain than the fact of these early conquests of Egypt and other countries by the Ethiopians of the Upper Nile, is the fact that the Egyptian Pharaohs of the eighteenth dynasty—that which succeeded the expulsion of the Hyksos—carried on a long series of retributory wars against the Ethiopians. On the basis of the traditions that existed of the long wars carried on against Ethiopia by Sesostris and the other Pharaohs of that dynasty, the Jews had framed a legend, to the effect that Moses, previous to the flight of the Israelites, had assisted the Egyptians in a military expedition against Ethiopia, when the metropolis of that country was taken.

325. After the death of Sesostris or Rameses III., Ethiopia appears to have recovered its independence. It is represented by ancient writers as having been a great state about the time of the Trojan war, and among the legendary auxiliaries of King Priam of Troy is mentioned a band of Ethiopians. The notices of Ethiopia in Scripture also shew it to have been a country of considerable consequence in the history of the East about a thousand years before the Christian era. Thus in the year 950 B. C., in the reign of Asa, the great-grandson of Solomon, Zerah the Ethiopian is said to have invaded Judah, 'with an host of a thousand thousand' (an Eastern expression for an indefinitely large number), 'and three hundred chariots.' Asa went out to meet him in the Valley of Zephathah at Mareshah; and a battle ensued, in which the Ethiopians were totally routed.

326. About two centuries later (730 B. C.), the Ethiopians, in the course of their retaliatory wars, invaded and subjugated Egypt. The tenure of the conquered kingdom

remained in their hands only about sixteen years, after which the country regained its independence. The account of these conquests and reconquests is of no farther interest in the present day, than as tending to shew that the two conterminous nations of Egyptians and Ethiopians had exerted considerable influence on each other; and hence the resemblance between the stupendous architectural remains which are still scattered along the whole Valley of the Nile.

327. Meroë and the rest of Ethiopia escaped being incorporated with the Persian empire—the ambitious project of Cambyzes for penetrating into the interior of Africa having failed. Ethiopian mercenaries, however, formed part of the great armament which the Persian monarch Xerxes (480 B. C.) led against Greece. These Ethiopians, as Herodotus states, were clad in skins of lions and panthers; they had bows made of palm-wood four cubits long, from which they shot short arrows of reed, pointed with sharp stone heads; their other arms were spears, of which the tip was made of goats' horn.

328. As Ethiopia had escaped being included in the Persian empire, so also it was omitted in the Greek empire of Alexander the Great (325 B. C.) On the dismemberment of Alexander's empire, however, Ethiopia became an object of attention to the Ptolemies, who inherited the Egyptian fragment of his dominions. One of the Ptolemies at least invaded Ethiopia; and the general consequence of their policy was the diffusion of Grecian civilisation along the whole of the Upper Nile. About 24 B. C. Caius Petronius, the Roman prefect of Egypt, invaded and conquered it, while under the rule of a queen called Candace, who was blind of one eye. In consideration of the expense, however, that would have been involved in maintaining so distant a province, Ethiopia was not formally annexed to the Roman empire, but allowed to continue in the condition of a small stipendiary kingdom. Thus connected politically with the Roman empire, and being geographically near Judæa, Ethiopia was one of the first countries to receive Christianity; and from that period till the present time there has

been a Christian church in those remote African lands which were once subject to the priests of Ammon. The revolutions of ages, however, have swept away the civilisation which once pervaded that celebrated region of interior Africa; and such relics as remain of the ancient Ethiopian nation are to be sought for among the Nubians who now inhabit the Upper Nile, but still more especially among the modern Abyssinians.

329. The Ethiopians, however, have left substantial monuments behind them. At the present day, the Nubian walks amidst the ruins of works erected thousands of years ago by his Ethiopian predecessors; and it is not long since European travellers, proceeding beyond the last cataract of the Nile, discovered with astonishment those remains of Ethiopian architecture. In ascending the Nile beyond the last cataract, a succession of grotto-temples are found; some plain, and others covered with sculptures, and guarded by colossal statues and sphinxes. Some of these are undoubtedly of Egyptian workmanship, and were executed probably during the Egyptian conquests of Ethiopia by Sesostris. On reaching Meroë the Ethiopian character of the remains is distinctly determined. On the site of the ancient city there is a mass of ruins of temples and other large edifices, about 4000 feet in circuit; of the numerous dwelling-houses which stood around these, and which were constructed of fragile materials, nothing remains. East of the present Assur, however, there is a striking spectacle—a churchyard of pyramids, as it has been called, about eighty or a hundred in number, some in ruins, others entire. As none of them is more than eighty feet in height, it is their number and not their altitude that renders these Ethiopian pyramids remarkable. The greater number of them have a temple-frontage: whether they contain mummies or sarcophagi is not known; they appear, however, to be sepulchral monuments of royalty, and some of them bear religious and symbolic sculptures. On the whole, the remains of Ethiopian architecture appear to illustrate an earlier and ruder stage of the same art which came to maturity in Egypt.

THE LIBYANS.

330. While the name *Ethiopia* was applied by the ancients to the whole of the interior of the African continent, including the parts that were unknown, the northern and better-known portion of that continent, which forms the margin of the Mediterranean Sea, received the general designation of Libya, and its inhabitants were called *Libyans*. The Lake Tritōnis, situated close to the indentation of the Mediterranean coast called the Lesser Syrtis, marked an important point of division in the long line of Libyan territory. The Libyans dwelling to the east of that point, or between the Lake Tritōnis and Egypt, resembled the Egyptians in character and features; those dwelling to the west of that point, or between the Lake Tritonis and the Atlantic, differed from the Egyptians. The languages spoken by both, however, appear to have been of Syro-Arabian origin; and both were distinguished from the Ethiopians of interior Africa by their whitish complexion.

331. Herodotus, the historian from whom we derive so much information respecting the ancient nations prior to the fifth century before Christ, has left a correct survey of the whole of Eastern Libya, and given a list of the petty nations extending westward from Egypt. All were of a partially barbarous character, though tinged here and there with the manners of more civilised races. The most remarkable of these nations were those who inhabited patches of fertile territory, called Oāses. Proceeding from Thebes in Egypt, a journey of ten days into the desert brought the traveller to an oasis inhabited by the Ammonians, and containing the temple of Jupiter Ammon. Ten days' journey farther west was found another oasis, called Augīlæ, abounding in date-palms, whither the Nasamonians came in summer to gather dates. Ten days' journey beyond this oasis was the country of a warlike nation called the Garamantes, who carried on slave-hunting against the neighbouring Ethiopians; and west of the Garamantes were the Atlantes, so called because they dwelt near the highest elevation of the Atlas range. In modern times,

these oases have been visited by enterprising travellers, and found generally to correspond with the accounts of the Greek historian. Everywhere, however, the people are in an abject condition, and the temples of Ammon and other ancient deities are destroyed, while unfortunately no improved usages have been introduced.

332. Only two facts in early Libyan history are worthy of being noticed. These are—the colonisation of Western Libya (1000–800 B. C.) by the Phœnicians, and the colonisation of Eastern Libya (630 B. C.) by the Greeks. The centre of Phœnician influence in Western Libya was the famous Carthage, founded about 800 B. C., on the promontory opposite the western angle of Sicily; that of Greek influence, in Eastern Libya, was Cyrene—a town founded (630 B. C.) by a band of Greeks on a very fertile spot, situated directly south of the western extremity of Crete.

333. By gradually enlarging the bounds of their territories, by intermarrying with the native Libyans, by commercial activity, and by the exercise of the superiority which civilisation conferred upon them, the Phœnician and Greek settlers acquired a virtual sovereignty over the Libyans—the Phœnicians over the tribes of Western, and the Greeks over those of Eastern Libya. Hence considerable changes were effected in the condition of these aboriginal tribes: some were extinguished, and amongst others Phœnician and Greek habits were introduced. Substantially, however, as is proved by the foregoing list of the Libyan tribes in Herodotus, drawn up 400 years after the foundation of Carthage, and 230 years after that of Cyrene, the original arrangement of the tribes remained unaltered till the era of the Persian empire. Probably, until that period, both the Carthaginians and the Greeks of Cyrene were content with their position as trading states of limited extent, and did not aim at the subjugation of their ruder neighbours.

334. During the existence of the Persian empire, however, the foreign influences that operated upon the Libyan hordes produced more signal effects. While the Persians were exercising the monarchy of the Eastern world, the Carthaginians and the Greeks were consolidating their

power along the Mediterranean coast of Africa. Accordingly, towards the end of the Persian dominion, we find that the Libyans were no longer divided into numerous petty tribes, as in the time of Herodotus, but amassed into several large groups, as follow:—1. Marmarica, a Libyan state bordering on Egypt. 2. Cyrenaica, or the dominion of the Greeks of Cyrene. 3. The territory of Carthage, extending from the frontier of Cyrenaica to the city of Carthage, and including the Macæ, the Gindanes, the Lotophagi, the Machlyes, &c. 4. Numidia—a native Libyan kingdom west from Carthage, and in some degree subject to it. 5. Mauritania—another native Libyan kingdom, including the whole of the sea-coast between Numidia and the Atlantic, and also maintaining relations with Carthage.

335. Of these five divisions of ancient Libya, the three last mentioned came into the possession of the Romans on the conquest of Carthage (146 B. C.); the other two came into the possession of the same people some years later (97 B. C.), after having in the meantime been attached to the Græco-Egyptian kingdom of the Ptolemies. Some of the Libyan tribes of the interior, such as the Garamantes, maintained an insignificant independence.

THE CARTHAGINIANS.

336. The Carthaginian was one of the greatest nations of antiquity. It derived its name from Carthage, a populous and important city in Africa, situated on the southern coast of the Mediterranean. Of the origin of Carthage and its Queen Dido ('the beloved'), who is said to have been a refugee from Tyre, fabulous accounts are given by the poets. It is sufficient here to say that Carthage was a colony of Phœnicians, and rose into consequence after the subjugation of Tyre, Sidon, and other cities, by the Assyrians and Persians. Its history commences 800 years before Christ. When at the height of its glory, 300 years later, Carthage contained a population of upwards of half a million, who, like their Phœnician ancestors, were chiefly

concerned in commerce, the protection and extension of which led them into various warlike expeditions, that brought them into collision with the Romans and other nations. Carthage occupied a favourable site on a peninsula which projected into the Mediterranean, nearly opposite Sicily, and was provided with harbours for shipping on a most extensive scale.

337. Commencing as a colony, Carthage attained an independent rank, and gradually, by its influence and arms, acquired supreme authority over large territorial possessions. The area of the Carthaginian territory, thus extended, is said to have been 1600 square miles, and seems to have included the present regency of Tunis, along with a portion of Algeria. Besides this extent of country, the Carthaginians possessed various tributary colonies on the African coast. The mixed population arising out of the union of these widely-diffused colonists with the native Libyans received the name of *Libyophœnicians*; and the territories occupied by them formed, under the name of *Libyophœnicia*, a rich and fertile appendage to the Carthaginian territory proper. Even over the Numidians and Mauritanians, who still preserved a nominal independence in the interior under their own kings, the Carthaginians exercised a powerful control; sometimes gaining them over by gifts, at others chastising them, and compelling them to pay tribute, and always commanding their stipendiary services either in war or in commerce. The progress of the Carthaginians eastward was arrested by the Greeks of Cyrenaica, a people too formidable to be easily subjugated, and too shrewd and cultivated to be easily overreached. At one time, indeed, there seems to have been a contest between the two states; but ultimately they agreed to a boundary which should mark the separation of their territories. This boundary was at a spot called *Philænorum Aræ*, or 'the Altars of the Philæni,' situated at the southern angle of the Great Syrtis, now called the Gulf of Sidra.

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enterprise of this kind was against the island of Sardinia, valuable for its mines of copper, iron, and silver; but this aggressive expedition was unsuccessful. At this period (550-530 B. C.) the Etruscans of Italy and the Greeks were the chief competitors with the Carthaginians for the commerce of the Mediterranean. With them the Carthaginians contended for the possession of the trade of Sicily, Sardinia, Corsica, and the other Mediterranean islands; and various treaties were concluded with a view to adjust their respective claims. The Romans, also, then just rising into importance among the Italian nations, had founded the port-town of Ostia, at the mouth of the Tiber, and were beginning to take a part in the maritime trade of the ancient world. It shews the jealousy of the Carthaginians in all matters of trade, that even with this people, then comparatively insignificant, they took care to form a commercial treaty. In the year 509 B. C., the year succeeding that of the expulsion of the kings from Rome, a formal treaty was made between the Carthaginians and the Romans, settling the terms on which the contracting parties should hold mutual intercourse and trade in the Mediterranean ports. This famous treaty was inscribed on the base of a pillar at Rome, and is still extant.

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struggle to decide whether the Greeks or the Carthaginians should be masters of Sicily. A series of Carthaginian generals, among whom were another Hamilcar and another Himilco, continued the war on the one side with more or less success; while, on the other, the Greek cause was ably represented by Dionysius. After his death, in the year 367 B. C., the Carthaginians rapidly gained ground in the island, which then became a prey to Greek factions; but in the year 344 B. C. there appeared a new champion of the Greeks in the person of Timoleon, a Corinthian of celebrity, who crossed into Sicily to take command of the war. After various victories over the Carthaginians, Timoleon (339 B. C.) concluded a peace with them, by which Sicily was divided between them and the Greeks—the Carthaginians retaining the western half of the island. At this period the empire of Carthage may be considered to have reached its greatest extent, and the Carthaginians themselves their highest degree of civilisation.

342. The Carthaginians were emphatically a mercantile people. Their trade was of two kinds—overland and maritime. Their overland trade was with the Libyans, the Ethiopians of interior Africa, the Greeks of Cyrenaica, and the Egyptians. The Libyans supplied them with corn, cattle, horses, and wild animals, both for home consumption and for exportation; from the negroes of interior Africa, who were reached by caravan journeys across the Great Desert, they obtained gold, ivory, and slaves, in exchange for salt and other cheap commodities suited to the negro market; from the Greeks of Cyrene, Libyan caravans brought them nard, laudanum, and loads of the celebrated plant silphium, which was peculiar to that region of Africa, and was prized inestimably over all the ancient world—every part of it, stalk, leaves, juice, and fruit, being turned to use for one purpose or another; and the same caravans brought them all the commodities for which Egypt and the adjacent countries of the Red Sea were famous. Their maritime trade was still more extensive and lucrative. From Phœnicia ships conveyed the miscellaneous produce of the East to Carthage—the myrrh, frankincense, and precious stones of Arabia; the carpets and fine linen of Assyria and

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that in their own legendary history there were instances of human sacrifice ; and one of the terms on which Gelon had granted the Carthaginians peace after their first defeat in Sicily, was that they should not sacrifice human victims. Besides Baal, the Carthaginians worshipped the Assyrian Venus (Astarte), Esculapius, and a sea-god whom the Greeks identified with Neptune. The apex of the citadel of Carthage was a temple of Esculapius.

349. As may be inferred from the character of their religious worship, the Carthaginians were a people of stern, morose, and gloomy temperament. They were also accused by their enemies of habitual deceit and duplicity ; so that the phrase, 'Punic or Carthaginian faith,' was an ancient synonym for the lowest degree of treachery. Too much regard, however, is not to be paid to the representations of the Carthaginian character which have come down to us from the ancients, as most of these occur in the pages of the Roman writers, who inherited all that national antipathy to the Carthaginians which had been implanted in their minds during the Punic wars. It is certain, at least, that some of the celebrated men of Carthage were men of as great intellect and as noble character as any that Rome produced ; and perhaps such men stood out as splendid exceptions to the general disposition of their countrymen. It is to be remembered, however, that all those native literary records of the Carthaginians, whereby they might have made their own impression on posterity, are lost—destroyed for the most part by the jealousy of their Roman conquerors. Only a few fragments in the Carthaginian language remain ; from which, however, it is clear that this language, which the Romans did not understand, remained to the end substantially the same Canaanitish tongue which the Phœnician colonists under Dido had carried into Africa from the East. Thus the Carthaginian name 'Malchus' or 'Melech' is identical with the Hebrew word for 'king' ; 'Hanno' is a synonym of John, and means 'gracious' ; 'Hasdru-bal' means 'Baal (or the Lord) will be our help' ; and 'Hanni-bal' means 'The Lord is gracious.' These and such names were very common among the Carthaginians.

350. In the height of their prosperity a dismal doom was brooding over this great people, and that which led to the catastrophe was their pertinacious attempt to possess themselves of the island of Sicily. In the year 310 B.C. a new war broke out between them and the Syracusans. Agathocles was king of Syracuse at this time. In his struggle against the Carthaginians he was the first who resorted to the bold expedient of carrying the war into Africa—to the very gates of Carthage itself. All his efforts, however, were insufficient to expel the Carthaginians from Sicily; and after his death (289 B.C.) his son-in-law, Pyrrhus, king of Epirus, crossed over to Sicily to continue the war, but ultimately he returned, leaving the government of Syracuse in the hands of Hiero. One of Hiero's first enterprises was against the mercenary Mamertines, who had applied for help to the Carthaginians, who, under pretence of rendering it, seized the town for themselves. At this juncture (265 B.C.) the Mamertines applied to the Romans for help both against the Greeks and Carthaginians.

351. The narrative of that terrible struggle between the Carthaginians and the Romans, with which, under the name of the Punic Wars, the ancient world was convulsed during a period of nearly 120 years (265–148 B.C.) These wars, as is usual with every protracted struggle, called forth many distinguished commanders on both sides. The most renowned of these, on the part of the Carthaginians, was Hannibal (247–183 B.C.), the son of Hamilcar, who in his early years had acquired a relentless hatred of the Roman power. The Punic Wars were fatal to the Carthaginians. After having been stripped of their various provinces, Carthage was ruthlessly attacked and destroyed by the Romans under Scipio in the year 148 B.C. From the siege on this occasion only 50,000 out of a population of 700,000 survived. Since that period Carthage has existed only as a recollection of the past, and the ground on which she had stood formed part of the Roman province of Africa Proper. In the present day, so completely has the seat of the Carthaginian power been obliterated, that the ruins of this once noble city are scarcely discernible by the traveller.

ASIATIC NATIONS.

352. At the time when the western portions of Asia, from the Indus and the Oxus to the Red Sea and the Mediterranean, were included in the Persian empire, the rest of that vast continent may be considered as having been divided among three great races—the *Scythians*, the *Indians*, and the *Chinese*; of whom the first two were tolerably well known to the Persians and the Greeks, while the last had, on account of their extreme distance, scarcely been heard of.

THE SCYTHIANS.

353. The name *Scythia* was used by the ancients in a sense as vague as that in which the name *Tartary* has been used by the moderns. In its widest acceptation, however, it was applied to the whole of that vast aggregate of nomadic nations which extended from the neighbourhood of the Black and Caspian Seas into the interior of Asia. This vast region, commencing with Russia on the one side, and terminating at the western frontiers of China on the other, consists of a succession of great plains or steppes fit for the pasture of cattle, and interrupted at intervals by mountain-ridges and rivers. Here, accordingly, from time immemorial, have roamed barbarous hordes of herdsmen, whose whole occupation has consisted in migrating periodically from one spot to another within certain limits, or in warlike irruptions against their immediate neighbours, and often against the more civilised nations of the south and west.

354. The ancients did not distinguish accurately between the two extreme nations included under the common name, Scythians; namely, the Western Scythians, inhabiting the

lands between the Black Sea and the mountains of Thibet, who belonged to the Caucasian family of mankind, and resembled Europeans in their features; and the Eastern or more remote Scythians, represented by the modern Calmucks, who were of Mongolian descent, and had a physiognomy different from that of Europeans. The distinction, however, is important; and in reading of any Scythian tribe in ancient history it is well to discriminate, if possible, to which of the two varieties of Scythians it belonged.

355. Of the Western or Caucasian Scythians the following nations are noticed by ancient historians as having existed prior to the era of the Persian empire:—1. The *Cimmerians*, inhabiting the territories situated along the northern border of the Black Sea, in the parts of southern Russia lying between the Carpathians and the Don, together with portions of Circassia and Georgia. They appear to have been a people of the same lineage with the Celts. 2. The *Anthropophagi* or Man Eaters, and others, skirting Scythia Proper, chiefly on the European side. 3. The *Sarmatians*, living originally east of the Don in the present country of the Cossacks, and extending into Asia. These subsequently moved westward. 4. The *Budini*, and others, living east of Sarmatia, in the vicinity of the Ural Mountains. 5. The *Caspîi*, and a medley of nomadic nations living in the region of Asia east of the Caspian Sea, now known as Independent Tartary. Of these, some are believed to have been the ancestors of the modern Turks. The general name given to all these nations by their neighbours the Persians was *Sacæ*.

356. Of the Mongolian Scythians, inhabiting Asia on the north to the east of the Ural Mountains, and of the Altai and Himalaya chains on the south, the ancients knew much less than of the Western or Caucasian Scythians. In the present day, all that is known respecting the ancient history of the Scythians, whether Caucasian or Mongolian, consists in the fact, that from time immemorial there prevailed among them a general tendency to migrate westward; and that from this cause there originated frequent and disastrous

irruptions of the Scythian hordes upon the civilised countries of Europe and Western Asia. These Scythian invasions, which were the terror of the ancients, generally arose from famine. The increasing population pressed on the means of subsistence, and the result was a migration to more favoured lands. In civilised countries in modern times, accumulated wealth is employed to purchase and import food when usual resources fail; but among the ancient and barbarous Scythians there was no accumulated capital, the result of peaceful industry, to employ in this manner; neither was there any country in those times where food could be procured in sufficient abundance for export. Perishing from the failure of pasture for their flocks, on account of unusual drought, the hordes of Central Asia migrated with their tents and cattle to the most fertile country lying west of them, driving its previous inhabitants before them. These dispossessed inhabitants encroached in a similar manner on the territories of their western neighbours, who again attacked the nation next to them; till at last there was a general movement westward, each nation pressing after the other, and the most advanced precipitating themselves with all the energy of despair upon the civilised masses of the western world.

357. The first recorded Scythian movement of this kind took place in the year 635 B. C.; when, in consequence of some unexplained agitation among the nations of Central and Eastern Asia, a great horde of Asiatic nomades, advanced from the countries beyond the Caspian, and precipitated themselves on that portion of Eastern Europe occupied by the Cimmerians. From the descriptions that remain of these they seem to have belonged to the Mongolian family of Scythians; although in their march westward they may have been accompanied, as is frequent with such invading hordes, by bands of recruits from the nations whose territories they crossed; namely, the Sææ or Tartar and Turkish tribes, and the Sarmatians or Cossacks.

358. At the approach of a horde of these savage invaders the nations of the West were in consternation; and the Cimmerians, who were chiefly menaced, deliberated in a frantic manner what they should do. Some resolved to

perish rather than quit their country; and two centuries afterwards large mounds were pointed out on the borders of the Black Sea, where a number of Cimmerian kings and warriors were said to have killed each other rather than fall into the hands of the savage invaders. The great mass, however, of the Cimmerians fled; and being pursued along the eastern coast of the Black Sea, poured themselves through the defiles of the Caucasus and down into Asia Minor. Thus the nations of the West were subject to a double calamity of invasion. The countries along the north and west of the Black Sea, formerly occupied by the Cimmerians, were taken possession of by the invaders, who, under the name of *Scythians Proper*, remained from that time a permanent population of Eastern Europe, the dread and horror of their neighbours, the Greeks and Slavonians; and a mingled host of these Mongols and the dispossessed Cimmerians dispersed themselves through Pontus, Paphlagonia, Phrygia, Lydia, and the other countries of Asia Minor, committing terrible ravages, and arresting for twenty years the development of the Lydian power in that part of the world. Ultimately the Cimmerians were driven out of Asia Minor, or there exterminated, with the exception of a few, who settled permanently near the river Halys, in the country afterwards known as Galatia.

359. Asia Minor and Eastern Europe were not the only countries that suffered from this great Scythian movement of the seventh century B. C. A horde of the same barbarians who dispossessed the Cimmerians had stopped half way on their march westward, and overrun the Iranian nations, then subject to the growing empire of the Medes. Here also they interrupted the course of civilised life for a period of twenty or thirty years, moving about as despots and destroyers; till at last they were overpowered or expelled by the Median king Cyaxares I., a few years before the destruction of Nineveh.

360. Nothing is recorded of the Scythian nations after these events until the close of the sixth and the beginning of the fifth century B. C., when they came in contact with the armies of the Persian empire. The report that Cyrus was slain (529 B. C.) in an expedition against the

Mongolian nation of the Massagetæ is probably incorrect; but it is at least certain that the Scythians were among the enemies against whom the founder of the Persian monarchy waged war, and that his arms were specially directed against the descendants of those Mongolian Scythians who had inflicted such disasters a century before on the provinces of Iran. His exertions against those nations, however, were insignificant as compared with those of his successor Darius Hystaspes. An invasion of Scythia was one of the chief enterprises of the reign of this monarch; and though allusion has already been made to this invasion in the narrative of his life, it will be proper here to give it more in detail.

361. In the year 516 B. C., or about five years after the accession of Darius to the Persian throne, he decreed a great expedition against the Scythians of Eastern Europe. It was in vain that his best counsellors represented the difficulties of such an enterprise, and its worthlessness if achieved; and that they urged him rather to lead his armies against the Greeks. Fortunately for the world, the subjugation of Greece, which would have been almost certain at that time, had fewer charms for the ambitious Darius than the conquest of Scythia, and was postponed until a more convenient season. An army of 700,000 men, gathered from all the nations acknowledging the Persian sway, was assembled, as well as a navy of 600 ships, at the Thracian Bosphorus. A bridge of boats having been laid across the strait, near the site of the modern Constantinople, by a famous Grecian architect in the Persian service, Darius in person led the army across into Thrace; while the navy set sail on the Black Sea, with orders to proceed to the mouth of the Danube, and sailing two days' journey up that river to a point where it divides into several branches, there to throw athwart another bridge of boats. Having marched through Thrace round the western border of the Black Sea, Darius reached the Danube, and found the bridge of boats already constructed by the Greek artificers. This he crossed; and as his intention was, after having subjugated Scythia, to return into Asia by a circuit round the north and east of the Black Sea, he gave orders that the bridge

should be destroyed. One of his generals, however, remonstrating with him on the impropriety of thus cutting off his retreat, Darius was persuaded to leave behind him a body of Greeks to guard the bridge. He left with them a cord on which he had tied sixty knots, directing them to untie one knot every day, until all were untied, when they were to consider themselves at liberty to leave their post, and sail homewards. He then commenced his march into Scythia. The particulars of his expedition, and even his exact route, cannot be stated; but it is certain that, after having advanced for many days into the country—the Scythians retiring before him with their tents and herds, evading a general engagement, and only harassing him by petty skirmishes—he was obliged to return to the Danube. Fortunately he found the bridge of boats still preserved, and ready for use. The Greeks, who were chiefly Ionians, had waited the sixty days, when, instead of the Persians, an army of Scythians came up, and telling them that Darius was retreating, demanded that they should destroy the bridge, and thus secure his destruction, and the liberty of themselves and all the Asiatic Greeks. The proposition was tempting, and was warmly advocated by Miltiades, the Athenian, then governor of the Thracian Chersonese, and who, many years afterwards, was to defeat the Persians at Maráthon; but the contrary sentiment prevailed, and the bridge was preserved. Darius and the remains of his host consequently escaped; and the Scythians consoled themselves for the loss by invading and devastating Thrace.

362. During the remainder of the Persian era the Scythians of Europe and Asia appear to have existed as troublesome neighbours on the northern frontier of the Persian empire, without attempting any invasion on a great scale. A similar state of things seems to have continued during the Grecian and a part of the Roman times. About the year 93, however, of the Christian era, and while the Roman empire was in the height of its glory, another great movement took place among the Scythian nations, similar in character to that which had occurred seven centuries previously, and attended with still more momentous results. About that time a great horde of

Huns, the most eastern of all the Mongolian nations known to the ancients, were driven from their settlements on the borders of China, and, imitating the conduct of their precursors, marched westward through the Scythian steppes till they arrived at the countries of Eastern Europe lying between the Caspian and Black Seas. Here they remained for about two centuries, intermingled with Scythian tribes; but at length, led by some conquering chiefs, of whom the most illustrious was Attila, they advanced beyond these limits, and making war against the Slavonian and German nations of Eastern and Central Europe, produced that series of invasions and convulsions which finally overturned the Roman empire in the fourth and fifth centuries after Christ. The narrative of these Scythian inroads belongs to Roman history.

363. The subsequent history of the Scythians during the middle ages consists of little more than a repetition of inroads and invasions similar to those just narrated. These invasions will be considered under General Modern History. At the present day the Scythians exhibit nearly the same characteristics as those which distinguished them more than 2000 years ago. In Eastern, Central, and Northern Asia are the Mongolian Scythians, grouped under several comprehensive denominations—such as, the Mantchoos, the Mongolians Proper, the Thibetans, and the Calmucks, subject to the Chinese empire; and the Calmucks, the Samoyeds, the Ostiaks, the Yakoots, the Yukahiri, the Finns, and other Siberian nations, subject to the Russian empire. The remains of the ancient Caucasian Scythians, on the other hand, are either aggregated in Independent Tartary, or attached as subjects to the Turkish, Russian, and Persian governments. The only event of importance that has happened among these Scythians since the fall of the Roman empire has been the introduction among them of two new forms of religion in lieu of their primeval paganism—the introduction of Buddhism, a religion of Indian origin, among the Mongolian Scythians, and the introduction of Mohammedanism among the Caucasian Scythians.

INDIA.

364. The name *India* was applied by the ancient geographers to the whole of the south-eastern region of Asia, including the two great tracts of country now known as Hindostan and the Eastern Peninsula. To distinguish these two tracts of country from each other, the one was called India within the Ganges; the other, India without the Ganges.

365. Hindostan, or 'India within the Ganges,' contains an area of about 1,200,000 square miles. The length of this vast country is about 1800 miles, and its greatest breadth 1500. It may conveniently be divided into four vast regions, differing greatly from each other in climate and natural features.

1. *The Himalaya Countries.*—These present a continuous line of mountain-ridges, snowy peaks, ravines, and habitable valleys, about 1500 miles long from west to east, and varying in breadth from 80 to 200 miles. The Himalayas are the highest mountains in the world; they attain their greatest elevation towards the middle of the range, where one peak rises more than 28,000 feet above the level of the sea. It is a peculiar circumstance regarding these mountains, that their southern slope is much greater than their northern; for on the south they descend to the low level of Hindostan, while on the north they meet the high table-land of Thibét, which is itself in many places 10,000 feet above the sea. At intervals the chain is cleft by valleys opening passes from Hindostan into Thibet. The bases of these mountains on the Indian side are covered with a dense tropical vegetation, giving shelter to all forms of tropical life; in the higher elevations and in the enclosed valleys the climate is more temperate, and the soil yields in abundance the usual products of European lands; above these, again, the soil is sterile, and the scenery becomes grand and Alpine.

2. *The Plain of the Indus.*—This is historically one of the most interesting portions of Hindostan. The Indus, rising in Thibet, after flowing a considerable distance

north of the Himalaya chain, bends southward, and makes its way through a narrow valley, which separates that chain from its continuation, the Hindoo Koosh; then flowing in a south-west direction to the Arabian Sea, it receives in its course the united waters of five great streams—the Sutlej, the Beeah, the Ravee, the Chenâb, and the Jhelum. The country thus drained by the Indus and its tributary rivers south of the Himalayas may be divided into three portions—the Punjâb, or ‘Country of Five Rivers,’ including a triangular tract enclosed between the Himalayas, the Sutlej, and the Cabool Highlands; the north-west desert of Hindostan, lying between the Sutlej and the upper streams of the Ganges; and the Desert of Scinde, including the country traversed by the Indus after its confluence with the Sutlej. Of these the Punjab is the most fertile and populous, though not more than a fourth part of it is under cultivation, with a temperature varying from about 110 degrees Fahrenheit in July to 24 in January, supplied with rains throughout the year, most frequent, however, in July, and subjected to tempestuous storms. The parts of the Punjab under cultivation yield rice, wheat, sugar, wine, and abundance of fruits, and maintain also herds of cattle. Scinde produces, in addition, a small supply of cotton.

3. *The Plain of the Ganges and its Tributaries.*—This immense tract of Hindostan consists properly of three plains—the plain of Bengál, including the Delta of the Ganges, with a considerable extent of territory above it; the plain of Bahár (‘garden’) traversed by the middle Ganges; and the plain of Doâb, (‘two rivers’) Oude, and Rohilcund, watered by its upper streams. These three plains constitute together the most fertile and populous part of India. The heat is very great, diminishing however, as the Ganges is ascended: in Bahar and Doâb, for example, much colder weather is experienced at certain periods of the year than in Bengal; and the rainy season, which begins in Bengal at the end of April, commences later in the two upper plains. This difference of climate occasions difference of products. In Bengal, excluding the uncultivated swamp on the sea-coast called the Sunderbunds, and a marshy tract near the

bases of the Himalayas, the fertility of the soil is exhaustless ; rice, indigo, sugar, cotton, tobacco, and innumerable other kinds of produce, are grown in abundance. The appearance of the plain of Bahar is that of a continuous garden ; and in Doab, besides rice, cotton, indigo, and the like, there are rich crops of wheat, oats, and other European grains. Tigers, elephants, serpents, and other animals of warm countries abound in this as well as in other parts of India.

4. *The Deccan*.—Under this name is generally included the whole of Southern Hindostan, from the Nerbuddah to Cape Comörin. It consists throughout the greater part of an elevated table-land, declining as it approaches the sea-coast into low sandy plains. In the Dec'can ('south') the rainy season generally lasts from May to October. The products of the Deccan are very various, of which cotton is perhaps the most important. At the southern extremity of the peninsula timber-trees and spice-plants abound.

366. The Eastern Peninsula, or 'India without the Ganges,' contains an area of about 800,000 square miles, and comprehends at present four great divisions—the Burmese empire, also called the kingdom of Ava ; the kingdom of Siám ; Malacca ; and Cóchín-China or Annam, with the contiguous Chinese countries. These countries are rich in the usual productions of the East—rice, gums, fruit and timber trees, spices, gold, and precious stones.

367. In the earliest ages to which history penetrates, both the Indias appear to have been inhabited by a race of men essentially the same as the present Hindoos ('blacks.') Ethnographers, indeed, inquiring into the origin of the present Hindoo population of India, recognise a difference between two parts of it—the Hindoos Proper occupying the larger and more important portion of Hindostan and districts of the Eastern Peninsula ; and an inferior race, who are supposed to have been the aboriginal inhabitants of India, and to have been driven by Hindoo invasions from the north-west into the interior fastnesses and more remote districts of Southern Hindostan, where relics of them are still to be found. This invasion of India, however, by the conquering Zendian or

Iranian race, from which the Hindoos Proper are supposed to have sprung, must have taken place at a period before the dawn of authentic history; and our earliest notices of this part of Asia—between 2000 and 1000 years B.C.—represent it as already in the possession of that remarkable people from whom it has derived its name. In the Eastern Peninsula, or ‘India without the Ganges,’ these Hindoos, coming in contact with the Mongolian races, had there become corrupted by intermixture, into a people somewhat different from the inhabitants of Hindostan, but generally inferior to them, and analogous to the present Malaysians.

368. When ancient India was in its glory, from 2000 to 1000 years B.C., its population is believed to have amounted to 150,000,000; but, as in most other nations of antiquity, the mass of the people were little advanced in intelligence, and all learning and artistic knowledge were confined to the high and favoured classes. Consequently the civilisation, such as it was, stood on an exceedingly insecure foundation, and was liable to be subverted by the accidents of foreign conquest. The last relic of a great people is usually its language, which not even conquerors can extinguish. The old language of India, or at least of the Hindoos, was the Sanscrit—a language of great copiousness, perfect grammatical structure, and radically identical with its elder sister the Zend, spoken by the Medes, the Persians, and other Iranian nations. The Sanscrit (‘perfect’) is not now spoken in India, but exists as a learned or literary language, acquired by all Hindoos who aim at eminent scholarship, or cherish a patriotic feeling regarding the ancient greatness of the Hindoo race. Out of this language, however, there has sprung a variety of mixed tongues, spoken in different portions of Hindostan, and from which the Hindostanee, the Bengalee, and other dialects of Sanscrit origin now in use in India are evidently descended. In some parts of India, too, and especially in those southern and remote districts of Hindostan into which the aboriginal inhabitants of India are supposed to have been driven by the more civilised Hindoos, languages were spoken having little or no connection with the Sanscrit. Of these non-Sanscritic languages the modern

Carnátic, Malabár, and some other dialects spoken in particular parts of India, are believed to be the representatives. In the Eastern Peninsula, where the Mongolian ingredient of the population was considerable, another set of languages, also different from those of the pure Hindoos, was spoken in ancient times.

369. The earliest fact that can be stated with regard to India is, that at the time when the Egyptian and Assyrian monarchies were at the height of their greatness, that distant part of Asia was connected by a regular and important traffic with the nations of the West. Both by an overland or caravan trade through the Iranian countries, and by a maritime trade conducted by Arabs with Indian sea-ports, situated not only on the western coast of Hindostan, but also on both sides of the Bay of Bengal, the rich and rare products of India—her cotton, spices, gold, indigo, pearls, precious stones, dye stuffs and drugs, beautiful varieties of wood and ivory, as well as specimens of her peculiar animals, such as elephants, monkeys, peacocks, and parrots—were brought into the Phœnician market, and distributed by the merchants among all the nations of the Mediterranean world. There are various allusions in the Old Testament to the share which the Jews had in this primeval commerce with India.

370. Thus connected by a lucrative commerce with the nations of the West, India became at a very early period a land of the highest celebrity; and it was the ambition of many of those conquerors who, as we are informed by tradition, existed in remote ante-historic times, to carry their arms as far as the region whence so much wealth originated, so as to attach it to their empire. Among the exploits attributed to some of the earlier Pharaohs of Egypt, and particularly to the illustrious Rameses the Great, or Sesostris (1350 B. C.), there is a conquest of some of the Indian nations. The great founders of the Assyrian empire, Ninus and Semirâmis (2180 B. C.), are also said to have extended their conquests as far as India; and there seems no doubt that, during the older Assyrian monarchy (2180 to 876 B. C.), various parts of that portion of Hindostan which constitutes the plain of the Indus were occasionally included

among the countries from which the kings of Nineveh drew tribute. Moreover, some of the Ethiopian conquests are said to have reached as far as India. Regarding these early expeditions, however, of the Egyptians, the Assyrians, and the Ethiopians, against India, no accurate details remain; and it is not till the era of the Persian empire (540 B. C.) that the Indians are seen in direct political relationship with the civilised nations of the West.

371. Cyrus appears to have directed some of his numerous expeditions against the Indians; but the systematic attempt to extend the Persian dominion into Hindostan devolved on his able successor Darius Hystaspes. About the year 500 B. C., that is, in the interval between his unsuccessful expedition into Scythia and his invasion of Greece, Darius appointed an eminent Greek navigator to sail with a squadron down the Indus. This expedition was successfully performed; and the reports brought back respecting the wealth of the countries that had been visited so much excited the ambition and cupidity of Darius, that he forthwith commenced a warlike incursion, and did not rest till he had annexed a considerable portion of Western India. How important a part of the empire these Indian provinces were considered, and how rich must have been the populations then inhabiting them, may be judged from the fact, that nearly a third portion of the whole of the royal revenues of Persia—namely, £1,290,000 out of £4,250,000—was contributed by the Indian satrapy. The Persians, however, content with thus exacting money from their Indian subjects, do not seem to have taken any steps for establishing Persian habits or laws in India, or for acquiring a knowledge of its extent, condition, and resources.

372. Alexander the Great was a conqueror of a stamp different from most of his warlike predecessors, and after having subverted the Persian empire (330 B. C.), when he advanced into Interior Asia as far as Maracanda (Samar-kánd), he formed the design of thoroughly exploring India, and adding the whole of that rich and interesting region to the Greek empire he had already established. Accordingly, marching southward along the range of the Hindoo Koosh,

he entered the plain of the Indus ; and crossing that river at a town called Taxila, on the site of the present Attóck, led his forces towards the central portions of Hindostan. On the banks of the Hydaspes, however, now known as the Jhylum, he was met by an Indian king named Porus, at the head of a large native army, and becoming involved in serious hostilities with him as well as with other princes of that part of India, he was detained for a considerable time within the territories of the Punjâb. The evidences of wealth and culture which he saw here only increased his desire to penetrate farther into India, and especially to reach the great plain of the Ganges, the fertility and magnificence of which were represented as far exceeding anything that the plain of the Indus exhibited. He endeavoured to excite in the breasts of his soldiers the same ambition which animated himself, painting to them in glowing colours the splendours of those parts of India which he intended to visit, and the glories which would accrue from their conquest. But his army, though highly disciplined, and generally obedient to his slightest wish, positively refused to march farther into a country the nature of which was unknown to them, and the disastrous effects of whose climate they had already experienced by fighting during the rainy season, when even native armies could hardly keep the field. With much reluctance, therefore, Alexander, after having advanced as far as the Sutlej, on the banks of which he erected twelve great altars as monuments of his victories, was obliged to order a retreat to Persia. Returning as far as the Hydaspes, he found there a large fleet of nearly 2000 vessels, with boats, ready under the command of one of his officers named Nearchus, whom he had left behind for this purpose. Placing about one-third of his army on board the fleet, and dividing the remainder, consisting of about 100,000 men and 200 elephants, into two bodies, one of which marched on the right and the other on the left bank, he proceeded down the river, traversing the whole country as far as the mouths of the Indus. The Indian nations through which he passed submitted without much resistance to this imposing armament of Europeans, led against them by the daring

stranger. At length, after a progress of nine months, Alexander conducted his troops homeward by an overland route through Cabool, while Nearchus navigated his fleet up the Persian Gulf into the Euphrates.

373. Our earliest authentic information respecting the customs and civilisation of the ancient Indians is derived from the accounts that remain of this celebrated expedition. In the army of Alexander were men of philosophical habits and of high cultivation of mind, who took the opportunity afforded them of becoming acquainted with the geography, the natural history, and the political and social condition of the countries through which they passed. Alexander, having been a pupil of Aristotle, and a man of educated tastes, encouraged these researches. With his sanction also, three of his principal officers, Ptolemy, the son of Lagus, Aristobulus, and Nearchus, kept regular journals of the proceedings of the army, and of the facts and scenes which attracted their attention. These journals, with the exception of extracts from that of Nearchus, have perished; but in the second century after Christ the substance of them was incorporated in a 'Life of Alexander the Great,' written by a Greek author named Arrian. It will be proper, before proceeding further with the history of India, to give an account of the ancient civilisation of this part of the world, so far as it can be derived from Arrian's work as well as other sources; and as in no part of the world have manners and customs remained more permanent, it will be useful in this account to avail ourselves of the light thrown on the ancient state of India by the knowledge we possess of the present Hindoos.

374. At the time of Alexander's expedition, Hindostan was divided into a number of distinct nations, governed by independent rajahs or princes, and each boasting of numerous cities, temples, villages, and other evidences of prosperity and civilisation. Porus, who opposed Alexander's progress on the Punjab, and who seems to have been the most powerful sovereign in that part of India, is said to have been rajah over seven nations, and to have had no fewer than 2000 towns in his dominions. In the lower

part of the course of the Indus, corresponding to the present Scinde, the population seem to have been not less wealthy and cultivated than those subject to Porus; and the populousness and wealth of other parts of India are proved not only by the accounts given to Alexander by the natives, but also by the fact, that a splendid Indian army of 200,000 infantry, 20,000 cavalry, 2000 armed chariots, and a host of elephants, all under the command of a native monarch, called the king of the Prasii ('easterns'), was awaiting Alexander on the banks of the Ganges, ready to oppose him should he advance as far as that river.

375. The descriptions given by Alexander's officers of the appearance and peculiarities of the natives of India correspond most accurately and minutely with what is observed of the Hindoos of the present day. This people, it is well known, are of dark or brown complexion, of a frame more slender and delicate than that of most Europeans, but with features of a high and perfect type. They are characterised by extreme quickness in all the senses, but especially in that of touch. Weaker corporeally than the Europeans, they are more nimble and agile, and when roused from the languor which is habitual to them, they are capable of vigorous exertion. In active courage, with the exception of the mountain races of the north and west, they appear to be inferior to Europeans; but in power of passive endurance they excel them. Temperate by constitution, the Hindoo requires little aliment, and eats scarcely any animal food. Rice in most parts of India, and wheat in others, form his principal articles of diet; these are accompanied with other vegetables, as well as the spices indigenous in hot countries. *Ghee*, or melted butter, is the chief luxury at ordinary Hindoo meals. The dress of the Hindoos is light, and generally consists of cotton. Their favourite amusements are sedentary—such as games of chance, story-telling, looking at dancing, feats of jugglery, and the like, which afford mental stimulus while permitting bodily repose. In demeanour, the Hindoos are polite, ceremonious, and servile; they are more addicted to the crimes of deceit and fraud than to those of violence. Intellectually they are

acute, subtle, and fond of ingenious and profound speculation, excelling particularly in mathematics and metaphysics. They are also distinguished by a riotous exuberance of fancy, degenerating, according to European notions, into the absurd and the grotesque. Marriages are contracted among the Hindoos at a very early period of life, and although women are not kept under so strict subjection in India as in the Mohammedan countries of the East, yet their position is extremely degraded.

376. The most important and obvious feature in Hindoo civilisation is the division of the people into *castes*—a feature which attracted the notice of Alexander and his officers as much as it attracts the notice of modern travellers in India. There are, and apparently always have been, four leading castes in India—the *Brahmins*, or priestly caste, whose proper business is religion and study; the *Kshatriyas*, or military caste, who attend to war and government; the *Vaisyas*, whose duties are connected with commerce and agriculture; and the *Soodras*, or artisans and labourers. Of these castes, the Brahmins are the highest in rank. They were, according to the Hindoo belief, the first created of human beings; they are the special favourites of the Deity, and the other castes are bound to treat them with the most profound reverence. The Kshatriyas are in like manner superior to the Vaisyas, and these to the Soodras. As a general rule, every Hindoo is required to follow, throughout his whole life, the particular occupation pursued by his forefathers, and determined by the privileges of the caste to which he belongs. A Brahmin or a Kshatriya, however, is allowed, for the sake of a livelihood, to practise the professions of any of the lower castes. Besides the four pure castes, there are at present in India upwards of thirty sub-castes, which have arisen from intermarriages among members of the leading castes. Some of these mixed castes rank lower than even the Soodras, and are regarded with contempt and abhorrence by the rest of Hindoo society, but especially by the Brahmins. It seems probable that, in the times of Alexander, the system of castes was still more rigorously observed in India than at present, and from the accounts

that remain of interviews between the Greek officers and the sages or Brahmins of the countries through which they passed, it is evident that then, as now, the Brahmins walked amidst the other Hindoos as superior beings. The Greeks were struck with the resemblance of the Indian caste-system to that which had prevailed in Egypt, as well as with other remarkable similarities of custom and ceremonial between the two countries.

377. Living from time immemorial under the general conditions implied in the system of castes, the inhabitants of Hindostan, like those of other civilised countries, have at all times consisted of two classes—the masses accumulated in large cities, and the rural population. Of the numerous cities existing in India in the age of Alexander a number are still extant. Of the city-life of the Hindoos, whether in ancient or modern times, an idea may be formed by combining what is known of city-life in general with what is known of Indian civilisation in particular. It is more essential, however, to be acquainted with the system of society among the rural populations of India. The type of this system is that of the village, township, or parish. If we suppose the whole of Hindostan divided into an infinite number of townships or parishes, each inhabited by a community of small farmers, whose sole care is the production of cotton, rice, and other articles from their respective farms; and each provided with a number of petty functionaries, of whom the chief are the village-magistrate, and the presiding Brahmin or village-priest—we shall have a conception of the original and fundamental form of Indian society. Recently this village-system has been considerably modified by British rule, but in ancient times it was universal. Attached to their native villages or townships, the boundaries of which were carefully preserved, the Hindoos lived on from age to age, going through the daily routine of existence, and caring little for the revolutions and conquests which affected the country at large. Besides the magistrate and the presiding Brahmin, each village had its constable; its beadle; its boundaryman, who looked after the landmarks of the village; its superintendent of tanks, who had the charge

of the water used for irrigating the fields; its calendar Brahmin or astrologer; its schoolmaster; its smith, its carpenter, its barber, its potter, its washerman, and its cowkeeper; its doctor, its musician, its poet, and its dancing-girl.

378. While this minute village-system was that which pressed most immediately on the population, and was most cherished by them, the progress of society in India, by grouping the population into extensive nations and communities, had given rise to political arrangements of a more general character. The form of government in each of these large kingdoms or states into which Alexander found India divided, was that of pure Oriental monarchy. The absolute disposal of the lives and property of the inhabitants of each was in the hands of the hereditary king, prince, or rajah, who resided in the chief town within its limits. With the aid of such counsellors (chiefly Brahmins) as he had gathered round him, the king adopted all measures, whether of internal administration or of external defence. He imposed taxes; determined law cases, either in person or in courts presided over by Brahminical judges; he marshalled the Kshatriyas, when it was necessary to raise an army, and directed their movements in the field. That political power which he alone possessed over the whole state he delegated to vicegerents, varying in importance from the governors of provinces down to the village magistrates; each of whom was invested with absolute authority within the limits of his jurisdiction, subject to the will of the monarch, who could remove and punish him at pleasure, and who kept up a vigilant watch over his conduct by means of special emissaries.

379. Even monarchs, however, such as Porus, were subject to certain laws and traditions which had come down from past times. The native laws of the Hindoos embrace an immense body of special enactments concerning all the situations of life. In the 'Institutes of Menu,' a very ancient compendium of Hindoo jurisprudence, the entire body of native laws is arranged under eighteen heads, as follows:—Laws relating to debt; laws relating to usury; laws relating to sale; laws of partnership; laws

concerning the retraction of gifts; laws concerning the non-payment of wages; laws concerning breach of agreements; laws concerning rescission of sale and purchase; laws relating to disputes between master and servant; laws relating to disputes regarding boundaries; laws relating to assault; laws relating to slander; laws relating to larceny; laws relating to robbery; laws relating to adultery and kindred offences; laws relating to matrimonial quarrels; laws relating to inheritance; and laws for the regulation of gaming. The various articles in this medley, the provisions of which shew much good sense and a high degree of civilisation, though mixed with much that is contrary to the notions of Europeans, are reducible to the two great divisions of civil and penal law. The civil code of the Hindoos is, on the whole, remarkably good. In their penal code, the prevailing principle is that of revenge or retaliation—‘an eye for an eye, and a tooth for a tooth;’ and this principle is often carried to sanguinary excess. In their judicial procedure, the Hindoos employ both oral and written evidence, excluding, however, the evidence of females, except in particular cases. The savage principle of trial by ordeal is also recognised. In practice, the native administration of justice in India is, and has always been, very corrupt; bribes being often accepted by the judges. The higher castes, also, have the advantage in the law-courts; the Brahmins, for example, being exempt from some of the severer punishments provided by the criminal code.

380. The religion of India at the time that Alexander visited it is that which still prevails under the name of Brahminism. This religion, indeed, seems to be coeval with Indian civilisation, and to have been introduced into the country by that conquering race under whose auspices it first attained greatness and prosperity. In corroboration of this it is remarked that the higher castes, such as the Brahmins and the Kshatriyas, have a complexion considerably fairer, and features much finer than the lower castes. The authoritative exposition of everything connected with the Brahminical system of religion is contained in four voluminous sacred books called *VEDAS* (‘books of know-

ledge'), written in the ancient Sanscrit language. These were in existence in India many centuries before the invasions of the Persians and the Greeks.

381. According to the Vedas there is 'one unknown, true Being, omnipresent and omnipotent; the creator, the preserver, and the destroyer of the universe.' This Supreme Being 'is not comprehensible by any of the senses; nor can he be conceived by means of devotion or virtuous practices.' All names, therefore, which men apply to him, all figures or images of him, and all modes of talking about him, are mere human inventions, and necessarily imperfect. Such is the doctrine of the Vedas in its purest form; the prevailing system of theology, however, which runs through them is what is called Pantheism, or that system which describes God as identical with the whole universe, and diffused through it. 'All that exists,' say the Vedas, 'is God; whatever we smell, taste, see, hear, or feel, is the Supreme Being.' He is the universal mind, pervading, originating, and sustaining all; dwelling in the ocean, penetrating the earth, touching the heavens, encircling the stars, inhabiting the world, and passing through it like a breeze. This one incomprehensible Being, designated by the word BRAHM, is declared to be the only proper object of worship. The means of approaching him are contemplation, prayer, and command over the passions; and all are equally entitled to adore him, the pious Hindoo of the lowest caste, as well as the member of the highest class of Brahmins. The worship of the true God does not require forms or ceremonies, nor does it require to be conducted in temples. 'In any place which renders the mind easy man may worship God;' and whosoever worships God truly will, whether he be a Brahmin or a beggar, be rewarded by being at once absorbed into the Divine Being at death.

382. Though these high abstract views are expressed in the Vedas, they are obscured and overloaded with a mythology of the most grotesque and wild description, compared with which the polytheism of the Greeks and Romans appears tame and rational. The one supreme Brahm recognised in theory by the Hindoo theology

is in practice divided into millions of deities of both sexes, all possessing names, habitations, and attributes. Some philosophic Hindoos have explained this as not inconsistent with the doctrine of God's unity. Only persons of extraordinary gifts, they say, can approach the Supreme Being directly; the mass of mankind, disqualified by ignorance, must occupy their minds with intermediate conceptions. Whatever the eye looks on, therefore, whether it be the sun in the heavens, or the great river Ganges, or the alligator on its banks, or the cow, or the fire kindled to cook food, or the Vedas, or a Brahmin, or a tree, or a serpent—all may be considered as fragments or manifestations of the Supreme Being, and worshipped as such. These are the views of the rationalising Hindoos; the great majority, however, have no such ingenious conceptions, and worship their thousands of grotesque deities as implicitly as the pagans of Greece and Rome worshipped their idols.

383. The three chief gods in the Hindoo Pantheon are *Brahma*, the Creator; *Vishnu*, the Preserver; and *Siva*, the Destroyer: each of whom is known by a variety of names and titles. *Brahma* was the first emanation from the supreme God or *Brahm*. Awaking from his profound sleep of self-contemplation, in which he had lain from all eternity, the Supreme Being resolved on the creation of the universe. First he made the waters, and endowed them with the power of motion. From these was produced a golden egg, blazing like a thousand stars; and in this egg was *Brahma*, the parent of all rational beings. Having dwelt in this mundane egg through many revolving ages, *Brahma* at last split it into two pieces, creating out of those the heavens and the earth. Among the earliest of his subsequent creations were the four castes of Hindoos. From his mouth came the Brahmins, endowed with wisdom; from his arms the Kshatriyas, who exercise power; from his thighs the Vaisyas, who cultivate the fields and conduct merchandise; and from his feet the Soodras, who serve and obey. After *Brahma* in point of time, but yet coequal with him in dignity, came *Vishnu* the benevolent, and *Siva* the dreadful: and these three deities, with thousands of other divine and demi-god

beings—such as Agni, the god of fire ; Ganesa, the god of wisdom ; Varuna, the god of water, and attendant dogs, monkeys, elephants, cows, saints, kings, Brahmins, women, &c.—have been jumbled together by the wild fancy of the Hindoos into a chaotic scheme of mythology and allegory, in which, though totally unintelligible to a European understanding, the Hindoos have for ages found satisfaction.

384. Originally, the most important place in the Hindoo mythology seems to have been assigned to Brahma ; but at present he is almost superseded, and the great majority of the Hindoos are either Vishnuites or Sivaites. It is to Vishnu and Siva that most of the temples throughout Hindostan are dedicated ; and, on the whole, the worship of Siva is more prevalent than that of Vishnu. This predominance of Siva, however, is of comparatively recent date ; and from very early ages, long preceding the visit of Alexander to India, Vishnu seems to have been the great Indian god, and the most prominent figure in national legends. He is represented as clothed in yellow, with four arms, three of which hold his club, his conch-shell, and his discus ; on his breast he wears a large gem, and round his neck hangs a string of pearls, rubies, emeralds, sapphires, and diamonds. He is supposed to reside in a heaven of gold, 80,000 miles in circumference, where, on a throne at his right hand, sits his wife Lakshmi, the goddess of beauty. Being regarded as a kind and beneficent deity, no bloody sacrifices are offered to him, but only fruit, flowers, water, clarified butter, sweetmeats, cloths, and trinkets. Siva is a deity of opposite attributes. He is represented as a silver-coloured man with five faces, each containing three eyes : sometimes he is clothed in a tiger's skin and seated on a lotus-flower ; at other times he appears as a naked bacchanal riding on a bull ; and at others as a figure of hideous aspect, with great tusks, erect hair, and a chaplet of human skulls. He and his wife Kali are the patrons of whatever is vicious and cruel ; and their temples are the scenes of the most disgusting rites. Bloody sacrifices are offered to them, and human oblations were at one time presented to Kali. Brahma, the colleague of Vishnu and Siva, is represented as a golden-coloured figure, seated, with four heads and

four arms; offerings of flowers, &c. are sometimes made to him.

385. Vishnu is to be regarded as the supreme god of the ancient Indians, holding the same place in their mythology that Zeus or Jupiter did in that of the Greeks, or Melkart in that of the Phœnicians. Among the most important of the Hindoo doctrines with regard to this god is that of his successive *avatars* ('changes') or incarnations. Vishnu, say the holy writings of the Hindoos, has nine times appeared in the world at long intervals. Being the governing or preserving spirit of the universe, he has kept watch over its affairs since the beginning; and at various periods, when he saw that mankind had become thoroughly corrupt, he descended from heaven to rectify what was wrong, and give society a new impulse. His first avatâr, which took place four millions of years ago, was the avatâr of the fish, in which shape he saved a good Indian king called Satyavrata, with some holy Brahmins, when the rest of mankind were destroyed by a great deluge. His subsequent avatârs were made in various forms—as in a tortoise, a boar, a man with a lion's head and claws, a dwarf, &c.; but the most celebrated of them all was his appearance as the beautiful and heroic youth *Krishna*, the adored of all Hindoo women, and whose exploits form the subject of the most characteristic and gorgeous of the Indian poems and legends. This was the eighth of Vishnu's avatârs; the ninth is still in progress, having lasted for more than 2000 years; and the tenth is yet to come.

386. The religious ritual of the Hindoos, in connection with the worship of Vishnu and the other gods, is too complicated to admit of detailed description. Besides the regular worship in the temples, and the festivals which are held periodically at holy places throughout Hindostan, and to which multitudes flock from the surrounding districts, there are innumerable ceremonies and observances applicable to all the occasions of individual life, and inculcated in the Vedas. From morning till evening, the life of a pious Brahmin is a continued round of prescribed ceremonial acts, attitudes, and words. He must eat, drink, and sleep in special postures, and with due attention to sacred forms. This is the

case with all the Brahmins ; but upon those who undertake the life of an ascetic, a multitude of additional observances and penances are binding. Withdrawing himself from society, and leading the life of an itinerant mendicant, or that of a hermit in the woods, he must let his beard and nails grow, macerate his flesh by daily tortures, and strive by means of pain and contemplation to attain the highest felicity possible to man, that of immediate absorption after death into the substance of the Divine Being. Those who fail in this effort must undergo the misery of being metamorphosed and sent back into the world : if they have lived well, it may be in the form of some superior man or even deity ; but if they have lived ill, in the wretched garb of some brute or depraved person. For the wicked, also, there are places of supernatural torment, where, amid raging fires, they must spend the interval between each death and the succeeding birth. Possessed with these beliefs, the devout Hindoos subject themselves to horrible modes of penance on earth. Some chain themselves to trees, and live for years with no other covering than the branches ; others swing themselves round at festivals by means of hooks fastened in their sides ; others stand naked in the midst of blazing fires ; others throw themselves before the huge chariots of their idols, and suffer themselves to be crushed to death beneath the wheels. Such are the acts of the special devotees ; but of the entire population of many millions who cover the surface of Hindostan, it may be said that every act and motion of their lives is regulated by a ceremonial which has reference to a future state. One of the most remarkable features of this ceremonial is the extreme respect with which they regard all forms of animal life. The Brahmins frequently sweep the way before them as they walk, lest by chance they should trample on an insect ; and in all parts of Hindostan there are sacred animals, such as bulls, cows, and monkeys, which it is considered a sin to strike or injure. This reverence for animal life is believed to be a consequence of the Brahminical tenet of the transmigration of souls, according to which even the most insignificant creature contains a portion of Brahma's spirit. A Brahmin being the highest creation of

the Deity, to cause his death is considered the most awful of crimes. When, therefore, a Brahmin wishes to recover a debt, or to gain some point from any other Hindoo, he has a very effective means of compulsion in his power. Sitting down at the door of the person in question, he announces his intention to starve himself there unless his demand is complied with. Religious scruple obliges the person so besieged to abstain from food while the Brahmin does so; and should the Brahmin die, his blood would be on the head of the obstinate man who had permitted him to perish. This custom of sitting in *dharna*, as it is called, is not unfrequently practised; and some Brahmins let themselves out to sit in *dharna* for others.

387. So little have manners changed in Hindostan during three thousand years, that all these features of the Brahminical system were as essential portions of Indian society in the days of the Macedonian conqueror as at present. The self-tortures of the ascetics, and the reverence for animal life exhibited by the Hindoos universally, were matters of curiosity to the Greeks who accompanied Alexander; and in the latter they recognised an additional resemblance between the Hindoos and the Egyptians. The custom of burning the widows of deceased persons on the funeral piles of their husbands was also prevalent among the Hindoos in ancient times.

388. Although Brahminism, however, has been from time immemorial the dominant religion of the Hindoos, there existed in ancient India, both before and during the invasion of Alexander, another native religious system different from and antagonistic to it. This was the system of *Buddhism*, of the origin of which various accounts are given. By some it is supposed to have been the primitive religion of India, afterwards dispossessed by Brahminism; by others it is represented as a heretical offshoot from Brahminism, or protest against it. This latter opinion is maintained by the Brahmins themselves, who say that the god Vishnu, after his eighth avatâr, when he appeared as Krishna, and ushered in the golden age of India, reappeared again (about 1000 B. C.) in his ninth form as Buddh ('wisdom') or Buddha, a sceptical philosopher, who taught men to reason,

and drew them away from the ancient Brahminical faith. His purpose in this was beneficent ; for seeing that, in the golden age, the very enemies of the gods were becoming religious, he deemed it right to appear in a philosophic form, so as to discriminate between knowledge and simple faith. Accordingly, so long as the ninth avatâr of Vishnu shall last, men, say the Brahmins, will doubt and disbelieve.

389. The legend or historical account of the origin of Buddhism traces it to the son of a Hindoo king, whose era is variously fixed at from 2000 to 543 B. C. When he was born, it is said, he was heard to exclaim : 'I am the noblest of men ;' and during his infancy and youth he displayed a wisdom and a corporeal grace and beauty beyond all that had ever before been seen in a mortal. In his twentieth year he married ; but after having begotten two children he withdrew himself to the banks of a river to meditate on the wickedness and misery of mankind. After six years, he returned to the world ; and appearing at Benares, announced himself as a prophet. Men at first thought him mad ; but by degrees he gained disciples ; and having been invested with the name of *Buddha*, or 'The Sage,' he lived to see his doctrines preached over all India. He died in the eightieth year of his age ; and Buddhism continued to progress.

390. What may have been the religion of Buddh as originally promulgated in India, it is scarcely possible to ascertain ; as it is developed, however, in the sacred books of the Buddhists, it is a compound of a wild and vague speculative theology, a tolerably clear code of moral precepts, and a peculiar form of worship. The Buddhist theology, the exuberance and grotesqueness of which betray its Indian origin, pervaded by a metaphysical pantheism, is similar to that of the Brahmins. All time, say the Buddhists, is but a series of creations and extinctions. Alternately, at long intervals, the Supreme Deity rushes forth into those forms which we see ; such as stars, trees, men, brutes, stones, and other objects, and again reabsorbs them into his own quiescent being. This state of quiescence or non-existence is the most desirable ; since existence at best is but sorrow ; to obtain, therefore, *nir-*

ban, or annihilation by total and speedy absorption into the divine nature, is the highest object of life. Pious and immaculate Buddhists obtain this at death; others obtain it after a few transmutations; while some have to wait till the general annihilation or absorption of all things; enduring in the meantime various agonies in a place of punishment. While thus, speculatively, Buddhism seems to be but a modification of Brahminism, the moral maxims of the Buddhists are much purer and simpler than those of the Brahminists; consisting chiefly of unexceptionable inculcations of the duties of life, with some recommendations to ascetic practices. Celibacy is enjoined on the Buddhist priests; and the Buddhists have institutions analogous to monasteries and nunneries. The worship of the Buddhists is idolatrous, gilded figures of Buddh and of other deities being suspended in their temples, before which lamps are kept continually burning, and to which the worshippers kneel, and offer prayers and gifts. The priests do not conduct public worship; each Buddhist prays for himself, and the priests are merely special devotees, who wear particular robes, and are bound by particular obligations. They constitute, however, in all Buddhist countries a powerful hierarchy, arranged in gradational ranks; and though any Buddhist may become a priest, or cease to be a priest, when he chooses, there is supposed to be a permanent and mystic connection between the priests and the divine Buddh himself. They, and especially those highest in rank, are his incarnations and representatives on earth, each having a portion of his spirit.

391. In the time of Alexander the Great there were, therefore, two rival religions in India—Brahminism and Buddhism; the former a complicated and ceremonious system, professed by the majority of the Hindoos; and the latter a simpler, and, in some respects, more rational form of worship, followed by a considerable minority in various parts of Hindostan. The island of Ceylon seems at that time to have been the principal seat of Buddhism.

392. While the ancient Indians gratified their religious feelings, and their singular propensity to fanciful speculation, by producing and believing such mythological

systems as Brahminism and Buddhism, they were by no means inattentive to the business of this life, or careless of the industrial arts. Rich as India was in natural resources, it owed its reputation in antiquity less to that circumstance (in which there were many other countries that might have been compared with it) than to the skill with which its inhabitants had learned to turn the gifts of nature to account. In agriculture, the Hindoos had at a very early period attained considerable proficiency. In weaving they were still more proficient; and the manufactures of the Indians, both in cotton and silk, were held in high estimation on account of the fineness of their texture and the brilliancy of their colours. The Indians of ancient times were also celebrated as jewellers and lapidaries. But of all the artistic efforts of the Indians their architecture deserves most attention. The remains of ancient Indian architecture, which at the present day excite the wonder of Eastern travellers, are of two kinds; subterranean or grotto temples in those parts of Hindostan where the presence of rocky masses permitted such excavations, and raised edifices or pagodas in other districts. Of the rock-temples of India, the chief are those of the island of Elephanta, near Bombay; of Kennoreh, in the island of Salsette; of Elora, near Dowletabad; of Pewatam, on the Kistnah; and of Carlee, at some distance from Poonah. They are remarkable, not only for their magnitude, consisting of immense suites of chambers hollowed out of the solid rock, but also for the minute and elaborate carving in relief with which their walls and pillars are covered. These sculptures are all connected with the Hindoo mythology, and vestiges of the ancient worship of Buddh, as well as of Brahma, Vishnu, and Siva, are to be traced in them. They seem to have been executed in times long anterior to Alexander the Great; and some of them bear inscriptions in an ancient language of which there is now no knowledge. There are also inscriptions in Pracrit, an ancient modification of the Sanscrit. Of the pagodas or raised temples of the Hindoos there are very fine specimens at Tanjore and several other places. In most of these the form is pyramidal, with a marked resemblance to the Egyptian style;

indeed, Indian architecture presents a striking resemblance to the ancient Egyptian.

393. The sciences in which the ancient Indians most excelled were mathematics and astronomy. At a time when the most advanced nations of the West had no other means of numerical notation than the letters of the alphabet, the Indians had employed from remote antiquity the ten ciphers or figures now in use over the whole civilised world; and it is generally believed that it was from them, through the medium of the Arabs, that this ingenious invention was at a comparatively recent period borrowed by Europeans. They were skilled also in the higher branches of mathematics, and among their favourite games there were some, such as the game of chess, which proved their taste for elaborate calculations.

394. Regarding the amount of astronomical knowledge attained by the Indians, there has been much difference of opinion. It is certain, however, that the Brahmins of ancient India not only rivalled the Chaldæans as observers of the celestial phenomena, but also, in virtue of their superior mathematical knowledge, possessed the means of calculating eclipses of the sun and moon with a degree of accuracy to which the Chaldæans could not pretend, and which has surprised modern astronomers. Sets of ancient Indian astronomical tables are still extant, professing to contain observations of eclipses over a period extending to 3000 years before the Christian era; and though it has been supposed that some of these eclipses have been calculated backward by the Brahmins of later ages, so as to procure for their science the reputation of higher antiquity than it is entitled to, it is impossible to deny that the sages of the age of Alexander were astronomers of no mean attainments. At the present day, almanacs are prepared in India by village Brahmins according to forms of calculation which have been handed down from very remote antiquity, and the theory of which they do not themselves understand.

395. The Hindoos possess a rich, voluminous literature, partly in the Sanscrit, which is the ancient classic language, and partly in the numerous Indian tongues either extinct or still spoken, which sprung from the

Sanscrit. The most ancient Sanscrit writings are the Vedas, or sacred books, already mentioned. These are four in number, and contain, in the form of prayers, songs, and injunctions, a summary of the Brahminical religion and mythology. The Hindoos assign to them a fabulous antiquity of thousands of ages; it is certain that they were in existence many centuries before the Christian era. They are the foundation of all subsequent Brahminical literature. After them, in point of antiquity and importance, rank two epic poems of immense length, embodying fantastic legends, but containing passages whose power and beauty even European readers admire. Besides these, and other epics of later date, there is in Sanscrit an extensive collection of dramas both tragic and comic, as well as a multitude of smaller poems called 'Paranas,' and a profusion of metrical tales and romances in the style of the stories known as 'The Arabian Nights;' many of which, indeed, are of Indian origin. There are also in Sanscrit numerous very ancient scientific treatises on grammar, mathematics, astronomy, law, ethics, logic, and metaphysics. These treatises shew the profound speculative tendency of the Indian intellect as remarkably as the poetry of the Hindoos shews their extravagant fancy; and prove that the ancient Brahmins of India applied themselves to the investigation of those deep philosophic questions which were discussed by the priests of Egypt, and afterwards with more clearness by the Greeks. Of all the scientific treatises of the Hindoos, however, that which ranks highest is the compilation of laws by Menu, who is represented in native legends as having been a primeval Indian patriarch and legislator, and the grandson of the god Brahma. The institutes of Menu are inferior only to the Vedas in Indian estimation. It is a peculiarity of Indian literature that many even of the scientific works which it contains are written in verse. In Sanscrit there are metrical treatises on law, grammar, arithmetic, and astronomy, and even metrical dictionaries.

396. The department of literature least cultivated by the ancient Brahmins was that of history; and hence, though at the time that Alexander visited India it was the seat of so advanced and refined a civilisation, all that is now

known from native sources of the internal history of India prior to that period consists of mere fanciful chronologies and masses of mythical narrative; in which scarcely a single authentic fact can be detected. Beginning with the creation of the world, which they placed at a distance of nearly 4,000,000 of years, the Brahmins of the time of Alexander traced the history of mankind in general, and of the Indians in particular, through a series of *yugs* or ages; each measured by hundreds of thousands of years, and each peopled with imaginary beings living and acting on the soil of India. The only tradition of a historical character mingled with these fancies was a tradition to the effect that at one time all Asia from the Himalayas to Cape Comorin, and from the Indus to the confines of China, had formed one united Indian empire; and that subsequently this empire had been broken up into separate kingdoms, as Darius and Alexander found it.

397. It was the intention of Alexander to found a great Eastern empire, in which all the populations of Eastern Europe and Western and Central Asia should be united under a uniform system of government. India was to be the eastern limit of this empire; and though Alexander had been obliged to return without completing the conquest of that great country, he intended to resume the enterprise as soon as he had leisure. Meanwhile, pursuing his usual policy, he caused several Greek colonies or garrisons to be planted in the plain of the Indus; and left Porus, and the other Indian monarchs and rajahs who had submitted to him, in the position of tributary princes. Had he lived longer there is little doubt that he would have carried his arms to the Ganges, and added all India to his dominions. But his sudden death at Babylon (323 B. c.) put an end to this as well as to his other ambitious schemes.

398. During the struggle that ensued among the generals of Alexander for the possession of his empire, that portion of it to which the Indian provinces were attached fell to the share of Seleucus, whose kingdom included also Syria; with part of Asia Minor, Babylonia, Persia, and the other Iranian countries. So firmly had Alexander established

his influence in Western India, and so liberal had been his treatment of Porus and the other Indian kings, that none of them had in the meantime revolted; and Seleucus prepared to carry out his master's scheme for the conquest of the remainder of Hindostan. The most powerful of the independent sovereigns of India at that time was Sandrocottus, king of the Prasii ('easterns'), a nation whose territories included the whole of the upper plain of the Ganges, corresponding to the present states of Delhi, Oude, and Allahabad. Seleucus marched against this monarch, who had assembled an enormous army to oppose him; but the news of an invasion of his dominions by one of his Macedonian rivals compelled him (303 B.C.) to retire, after having concluded a treaty with Sandrocottus. A Greek officer named Megasthenes was subsequently sent by Seleucus to the court of Sandrocottus at his capital of Palibothra, which is supposed to be identical with the present city of Allahabad (but by some with Patna); and this officer, who was probably the first Greek who had penetrated so far into India, brought back such reports of what he saw in the districts through which he passed as added greatly to the interest with which India was regarded. Another emissary was afterwards sent to the court of the son and successor of Sandrocottus; and till the death of Seleucus (280 B.C.), India remained tranquil and submissive.

399. When, in the reign of the grandson of Seleucus (250 B.C.), the eastern provinces of Iran revolted from their allegiance to the Syrian monarchs, and set themselves up as independent sovereignties, under the names of Bactria and Parthia, the parts of India which Alexander had subdued were attached to the Bactrian empire. While it lasted, the Bactrians, led by their Greek kings, made various inroads into the interior of India, by which they increased their wealth and importance. On the destruction of the Bactrian kingdom by a Mongolian horde from Central Asia (134 B.C.), the last bond of political connection between the Greeks and India was dissolved; and the latter once more relapsed under the rule of its native rajahs.

400. The commercial intercourse between the Greeks and

India, however, did not abate. The extension and improvement of the commerce with India had been one of the favourite designs of Alexander, and had he carried into effect his project of making Babylon the capital of a Græco-Asiatic empire, he would probably have established a regular communication by sea between the Indus and the Euphrates, so as to divert into that route the commerce between India and the west. Meanwhile, however, making Egypt the seat of this Indian commerce, he had founded there the great city of Alexandria, as a means of connecting the trade of the Red Sea with that of the Mediterranean. Ptolemy, the son of Lagus, who inherited the Egyptian fragment of the empire, had been fully aware of his master's intentions, and endeavoured, during his long reign, to realise them. After having in vain attempted to accomplish his object by means of a canal from Alexandria to Arsinoë, a town on the northern angle of the Red Sea, near the site of the modern Suez, he built a city, named Berenice, on the Egyptian coast of the Red Sea, much farther south, and almost exactly under the tropic. From that period Berenice became the regular port of communication with India; and such were its conveniences, that the ancient overland traffic, which had from time immemorial been carried on between Phœnicia and India, was in a great measure superseded. Sailing from Berenice, the vessels of the Alexandrian merchants used to arrive, after a voyage down the Red Sea, at the eastern extremity of Arabia, whence, by a slow and cautious navigation along the Arabian and Indian coasts, they reached the mouths of the Indus, sometimes advancing as far as Muziris (Mangalore) on the Malabar coast. Having received their cargoes, they set out on their return-voyage, and, after another tedious coasting navigation, arrived at the Straits of Babel-mandeb, whence they sailed up the Red Sea with the south wind in their favour, and reached Berenice; whence an overland carriage of about 250 miles conveyed the goods to Coptus on the Nile, whence they were floated down to Alexandria, to be further distributed from that port to all parts of the Mediterranean.

401. When the Romans became masters of Egypt (50

b.c.), they succeeded to the rich trade with India, of which it was the seat. Being separated on land from India by the intervening empire of the hostile Parthians, they were unable to repeat the enterprise of Alexander the Great, by leading their armies as far as the Indus, though it is probable that, if they had succeeded in subduing the Parthians, they would have made the attempt to penetrate beyond them into interior Asia. Accordingly, their intercourse with India was purely commercial, and was carried on by sea through the medium of Egypt. A considerable improvement, however, was effected under their auspices in the mode of navigation between the two countries. The Greek and Egyptian mariners, in their frequent voyages to India, had at length become aware of the existence in the Indian seas of the winds called *monsoons* (seasons), which blow steadily in one direction for a great part of the year; from the east during one season, and from the west during another. Availing himself of this knowledge, about eighty years after the occupation of Egypt by the Romans, a navigator ventured to abandon the cautious and tedious course along the coast, which had hitherto been followed, and to steer boldly across the ocean from Babelmandeb to Malabar. On his voyage outward he had the western monsoon in his favour; and on his return-voyage he took care to set out in December or January, so as to have the benefit of the eastern monsoon. The effect of this interesting discovery was to shorten the duration of the voyage so much that a passenger could go from Alexandria to Southern India and return in less than a year.

402. Although the chief ports of the Roman trade in India were all situated on the western coast of Hindostan, the commerce of the ancients in these seas gradually made them acquainted with stations on the Bengal line of coast. Rounding Cape Comorin, they ascertained the existence of a native pearl-fishery at Ceylon, and thence pursuing their way along the Coromandel coast, they reached the mouths of the Ganges; and again sailing southward, they passed various towns and seats of native trade on the coast of the Eastern Peninsula, as far as the Straits of Malacca. The

Malay Peninsula, called the Golden Chersonese, on account of the abundance of the precious metal which it was believed to contain, seems to have been the extreme limit of ancient navigation towards the East; and the ideas entertained by the ancients of the configuration of Asia beyond that limit were vague and erroneous.

403. Meanwhile the internal condition of India remained essentially unchanged. The Parthian monarchs made incursions into the plain of the Indus, and in some cases assumed the title of Kings of India; but their conquests were confined within narrow limits, and the mass of the Indian population continued to lead, under their native rajahs, their hereditary and stereotyped mode of life. Only two events are worthy of notice in the long course of native Indian history during the era of the Roman power. These were the introduction of Christianity into India, and the persecution of the Buddhists by the Brahmins. Christianity was introduced into India as early as the first century after Christ; and there is a singular concurrence of testimony to prove that the first Indian missionary was the Apostle Thomas. Having proceeded to Malabar, then the seat of Roman commerce, he is said to have laboured there for some years; thence to have gone into the Eastern Peninsula; and finally, on his return, to have been martyred on the Coromandel coast, where his grave is still pointed out at a spot called St Thomas's Mount. Contemporaneous with the introduction of Christianity into India, and not improbably connected with it, though the connection cannot now be traced, was the persecution of the Buddhists. During the first, second, and third centuries after Christ, the Brahmins, roused to an extraordinary degree of fanaticism in behalf of their religion, began a vehement controversy with the heretical Buddhists, whom they denounced as atheists. The Buddhists, who seem at this time to have borrowed some of those forms of Christian worship which are still to be discovered in their ritual, retaliated by attacking the obscenities and superstitions of Brahminism. After a certain time, the Brahmins prevailed; and Buddhism in India was almost extirpated by a series of bloody wars

and persecutions (300–600 A. D.) Driven from India, the Buddhists who remained faithful to their creed dispersed themselves through China, the Eastern Peninsula, Japan, Thibet, Tartary, and Siberia; into some of which countries Buddhism had already penetrated. Possessing some singular adaptation to the Mongolian character, the Indian-born religion was almost instantly embraced in all the Mongolian parts of Asia. In the Eastern Peninsula Buddhism retained its Indian name, and its priests were called Talapains; in China and Japan, Buddha was called Fo, and his priests, both male and female, Bon'zes; in Thibet, Buddhism was modified into a system called Lamaism, its priests taking the name of Lamas; and in Siberia and the northern Mongolian countries, Buddhism assumed the name of Shamaism. Buddhism is at the present day the most widely-diffused religion on the earth.

404. Scarcely were the persecutions of the Buddhists ended, when India was threatened by a foreign enemy more formidable than any that had yet invaded her soil. The Arabs, who had been formed into a great conquering power by their Prophet Mohammed (600–630 A. D.), had become, under the caliphs or successors of Mohammed, the masters of the whole of Western Asia, including Egypt. By their possession of Egypt they had transferred to themselves the maritime traffic so long carried on between that country and India; while by the extension of their dominion over Persia and the other countries of Iran, they were brought into contact with the Indians of the Punjab and of Scinde. Accordingly the caliphs, and their successors the Turkish sultans, became the rulers of these parts of India which had successively been subject to the Persians, the Greeks, and the Parthians. About the year 1000 A. D., however, Mahmood or Mohammed, the sovereign of the Mohammedan state of Ghizni in Cabool, which had declared itself independent of the empire of the Turks, began a series of invasions with the view of conquering the whole of India on his own account, and establishing the Mohammedan faith among the Hindoo populations. Thus was commenced an enterprise which terminated in the dissolution of a number of the native rajahships of Hindostan, and their union into

a great Mohammedan empire. The narrative of these Mohammedan conquests in India, and of their effects on the condition and civilisation of the native Indians, as also the narrative of those subsequent conquests by which the British slowly established their own power, and produced in India that state of things which still exists, belong to the departments of Modern and British History. The ancient or native history of India may be said to close with the year 1000 A. D.

THE CHINESE.

405. China is a large and populous country in the south-east of Asia. Its inhabitants are of Mongolian origin, and they carry their history back to an exceedingly remote period. Much, however, of the early history of the Chinese is fabulous and incredible. It is only known with certainty that they had attained a consolidated power, and made considerable progress in the arts, at a period coëval with the ancient civilisation of Egypt.

406. The ancients possessed little knowledge of China, and that little was through an indirect commercial intercourse. The Greeks and Romans learned from traders with India, that in the far east there was situated a country which produced articles of luxury that were supplied to the markets of Southern Europe. This country they designated by the name of *Tsin* or *Chin*; and it was accordingly marked in the imperfect Greek and Roman maps as the country of the *Sinæ* or *Thinæ*. The chief articles which the Indians conveyed to the Greeks and Romans from these unknown *Sinæ*, were silk and porcelain. Scent-bottles of Chinese manufacture, with Chinese characters engraven on them, have been found in ancient Egyptian tombs, and curious ancient Chinese seals in several parts of Ireland. It is probable that these relics were not mere accidental importations; but that the merchants who traded between the Red Sea and India were in the habit of bringing from Indian ports specimens of Chinese vases and cups, to be deposited in the cabinets of the wealthy Greeks and

Romans. The Chinese commodity, however, for which there was the greatest demand among the ancient nations of the West was silk. This article was in use among the Phœnicians, and latterly also among the Greeks and Romans. On account of its extreme costliness it was used almost exclusively at first for the dresses of ladies of distinction; and it was not till the luxurious times of the Roman empire that it was more extensively applied. Regarding the nature and origin of the article, very absurd ideas were entertained by the Greeks and Romans. Some supposed it to be a kind of down growing on the leaves of plants; others imagined that it was a very fine species of cotton; and only a few were aware of the fact, that it was the produce of an insect. It was generally known, however, that it was imported, in its raw or unwrought state, from the country of the Sinæ, through the medium of the Indians, and afterwards manufactured in the looms of Phœnicia, Egypt, Greece, and Carthage.

407. It was not alone through their maritime traffic with India that the ancients became acquainted with the existence of a people in the extreme east of Asia, called the Sinæ. Vague rumours concerning the same people reached them by means of the overland traffic which continued to be carried on through Central or Scythian Asia. From time immemorial relays of caravans had established a communication between the eastern regions of Thibet and the countries bordering on the Caspian; and although the information conveyed by this means was at first so scanty that Herodotus (450 B. C.) mentions the Massagætæ as the extreme Scythian nation of whom he could procure any accounts, yet gradually it became more definite. Later authors than Herodotus ascertained the existence of a people called the Seres, situated far to the east of the Massagætæ; and it was not long before it began to be surmised that these Seres and the Sinæ were either the same nation or near neighbours. The Greeks of the time of Alexander the Great recognised Serica (from *sēr* = silk-worm) as the country whence raw silk was obtained.

408. Though the information possessed by the ancient civilised nations of Europe and Western Asia regarding the Chinese was thus insignificant, it is certain that, long before

the Christian era, the Chinese were a great and cultivated people. Before Rome was founded, there were large and flourishing cities on the coasts of the Yellow and Chinese seas. China is, therefore, fully entitled to a place among the ancient nations of the world. Cut off, however, by its geographical position, and by the peculiarity of its customs and institutions, from intercourse with the rest of the earth, it is only within the last few centuries that anything has been definitely known of it or its people.

409. The history of China begins to be authentic in the third century before the Christian era, when a number of detached natives were consolidated by a hero, Chi-hoang-ti, who built a great wall as a protection against Tartar invaders. From this period there was a series of dynasties—some native, others of Indian and Tartar origin—who occupied the throne of China; but the names of these contending dynasties are totally devoid of interest. At length, in 1646 A.D., the Mantchoo dynasty got possession of Pekin, the capital, and has ever since retained supreme power. As all the dynasties, of whatever origin, conformed to the national usages, no visible disturbance has taken place in Chinese annals.

410. The most remarkable fact connected with the history of China is that its civilisation, its manners, its arts, and its learning, were all unconnected with the rest of the world, and may be considered to be apart from the ordinary current of history. The Chinese have thus been a people by themselves. They have borrowed few arts, and can hardly be said to have communicated any. Their agricultural processes, such as those for irrigation, and their manufacturing processes, such as those for silk-weaving and the making of porcelain, are very ancient and simple; and the mechanical ingenuity and expertness of Chinese workmen are as remarkable as the cheerfulness and assiduity with which they labour. Neatness of execution characterises all the products of Chinese skill. The tendency of their civilisation, however, is to keep all their arts down to a certain fixed level. Trades are hereditary, and conducted from generation to generation without change. Machines for lessening human labour are scarcely known or permitted.

Nothing is allowed to disturb the ordinary routine of employment. Work of all kinds is executed precisely as it was thousands of years ago. The science and general learning of the Chinese are likewise of an antiquated and imperfect kind.

411. China is governed as a despotism, with an emperor as head of the state. Subordinate authority is conducted by mandarins. The laws are exact, and administered with great severity. The bamboo is an instrument of punishment in universal use. The citizen is liable to be stripped and whipped by the orders of the mandarin; and the mandarin himself is liable to the same punishment by the orders of his superiors. Corporal punishment does not involve the same ideas of disgrace as in European countries; and every day in every province of China thousands of grown-up men are flogged. The full number of strokes mentioned in the sentence is, however, rarely inflicted, part being usually commuted into a fine. Besides corporal punishment, the penalties most common in Chinese criminal procedure are imprisonment, banishment to Tartary, or death in one of the three forms of strangulation, decapitation, or slow torture. Of all offences treason is the most severely punished; the relatives of the guilty party, and sometimes the neighbourhood to which he belongs, being condemned to share his fate. We may be assured, that a people who submit to this species of injustice, and do not murmur under the degrading infliction of blows, are at a low stage of moral and intellectual development.

412. Properly speaking, the Chinese have no national religion; that which they profess as such is, more strictly, a system of ethical philosophy. They possess a code of morals, which, while it does not deny the existence of God and of a spiritual world, concerns itself chiefly with the business of the present life. The founder of this philosophy, and the most illustrious hero of the Chinese nation, was Koong-foo-tsee, usually called Confucius, who is supposed to have lived about the year 550 B. C. He appears to have been a man of the highest intellect and virtue; and the doctrines which he taught

whilst alive, and which are also inculcated in numerous writings attributed to him and to his disciples, form at the present day the religious creed of most of the Chinese.

413. In the religion, or proverbial wisdom of Confucius, filial mildness and courtesy of demeanour towards all, veracity, upright-dealing, and forgiveness of injuries, are sedulously recommended; but from the general deceitfulness and roguery of the Chinese, as experienced by strangers, it would appear that this formal morality exercises but a feeble influence on the conduct. The most remarkable feature in the religion of Confucius is, that it prescribes a code of manners and etiquette to be observed in the general intercourse of society. Hence in no country are politeness and attention to form and ceremony carried to such an extent as in China. There are, it is said, three thousand rules of manner which an educated Chinese is expected to observe; including rules for saluting a friend in the street, rules for sending gifts, and so forth. Respect for these rules characterises all ranks in China, though in their intercourse with foreigners they are frequently rude and inhospitable.

414. Cold and nearly atheistic as the philosophy of Confucius is, it recognises the practice of worship; or at least this practice has been ingrafted on it. Various deities have temples erected to them in the Chinese cities, where incense is burnt, and prayers and sacrifices are offered. These deities are of three classes—the highest deities, to whom are offered the *Ta-sze* or great sacrifices; the middle deities, to whom are offered the *Choong-sze* or middle sacrifices; and the inferior deities, to whom are offered the *Seao-sze* or least sacrifices. How the business spirit of the Chinese affects even their religious worship is shewn by the fact, that this worship is in many cases only a profession of reverence for departed human worth. Thus among the highest objects of worship, besides the heavens and the earth, are the deceased Chinese emperors; among the medium gods are the sun, the moon, and the greater Chinese sages; among the inferior gods are the striking phenomena of nature—such as rain and thunder, as well as eminent Chinese statesmen and scholars. Confucius is an

object of special veneration. In every important town there is a temple to his honour, where sacrifices are regularly offered and sticks of incense are burnt. The posterity of Confucius, who are very numerous, are highly revered. Religious homage is also paid to the reigning monarch, who is the supreme pontiff, as well as the civil despot of China. He determines by edict the days of prayer, the nature of the ceremonial, and the amount of the sacrifices to be offered; and at stated times he presides at a public act of worship. Omission to perform worship according to the imperial decree is punished as a civil offence; and, on the whole, the ecclesiastical routine of China is but a part of the system of secular government.

415. Dissatisfied with so ungenial a system, many of the Chinese gratify their feeling of mystery by superstitious rites and observances not authorised by the doctrines of Confucius. Omens, talismans, evil spirits, and astrological influences are all believed in; and among the less-educated classes, fortune-tellers drive a lucrative trade. Vast numbers also have sought consolation in the religions of *Buddh* and *Tao*—two rival systems of faith which are tolerated, though not encouraged, by the Chinese government. Buddhism made great progress in China during the earlier part of the Christian era; and at present thousands of lofty pagodas in honour of the Indian god are scattered over the empire, many of which have extensive monastic establishments attached to them. The sect of *Tao*, a Chinese philosopher who was contemporary with Confucius, and who seems to have taught a kind of philosophic theology which has since degenerated into a puerile form, is not so numerous as that of the Buddhists. Although neither sect receives any endowment from the state, she exercises control over both, and directs prayers to be offered at her pleasure in their temples. Nor is the profession either of Buddhism or of Taoism inconsistent with orthodox Confucianism, which is more a system of morals than a theological creed.

416. The state of advancement in a people is usually indicated by the treatment of females. Where women are treated with indelicacy or harshness, or not allowed to

be the companions of men in ordinary affairs, society is in an abject condition. Such is the case in China. The practice of female infanticide is tolerated, and women are exposed to many indignities; the most degrading of which consists in deforming their feet, and rendering them lame by bandaging. Like the women of other Asiatic nations, they are shut up in domestic privacy; and though education is not denied them, they exercise no direct social influence, and are wholly dependent on the will of their husbands, fathers, or brothers.

417. The language generally spoken by the Chinese is peculiar. It possesses neither grammatical inflexions, nor prepositions, nor particles, but is chiefly a collocation of words of a single syllable. It may be said to have no alphabet. Every word is represented by a distinct mark, of which there are about 460; but combinations of words to represent an idea are not unknown. As the sounds are very limited, the Chinese can with difficulty be brought to pronounce the letters of our alphabet. Europeans experience a similar difficulty in acquiring a knowledge of the Chinese language. Notwithstanding this obstacle to intercourse, meritorious efforts have been made to introduce a knowledge of Christianity into China; and it is chiefly from the accounts of missionaries that any distinct knowledge of the country has been obtained.

418. Fixed and determinate in all their arrangements, unchanging in their usages, simple in their habits, and contemptuous of strangers, yet industrious and docile under authority, the Chinese are altogether a remarkable people. That they should have gone on in their own peculiar ways for thousands of years, and possessed the tact to prevent a social overthrow by internal revolution or foreign aggression, is a fact unexampled in history. Much of this permanence is undoubtedly due to the circumstance of China being geographically isolated from the inroads of European conquerors. It was not reached either by Alexander or by the Romans. No foreign element distinctly different broke it up, but whether it will survive the operations of modern European commerce and state policy may be gravely doubted. It is at least certain that

a people who resist change, and systematically shun intercourse with foreigners, occupy a precarious position, and are continually liable to overthrow. It is a well-recognised maxim, that nations, like individuals, are bound to cultivate the good opinion of others, and to progress in a course of rational improvement.



CONCLUSION.

419. The early history of mankind is obscure, and embraces much of doubtful authenticity.

420. At a period of above 2000 years before Christ, the greater part of the known world was inhabited, and divided into separate nations.

421. The events occurring from this period till the dismemberment of the Roman empire, nearly five centuries after Christ, usually form the subject of Ancient *Profane* History. The biblical narrative, however, carries the record of our race further back; and this is usually called Ancient *Sacred* History.

422. Ancient history in a general and comprehensive sense is, therefore, founded on both sacred and profane writings:—
1. The Scriptures of the Old Testament, the integrity of which is universally verified: 2. The works of certain Greek historians, who founded their narratives on Egyptian and Assyrian records now lost, or on personal knowledge. Herodotus is the chief Greek historian: 3. Hieroglyphics and ancient alphabetic inscriptions on pyramids, temples, and other edifices: 4. Certain ancient relics, connected with the arts, which are from time to time discovered—such as warlike instruments of stone and metal, domestic utensils and coins; also, architectural remains: and, 5. Languages; as Sanscrit, Hebrew, Arabic, Persic, Greek, Roman or Latin, and other tongues embodied in literature, and from the affinities of which the connection between ancient nations may be traced.

423. Ancient history, resting on these bases, informs us that there were certain great nations which are now extinct; and that the seat of these nations was in Asia, the north of Africa, and east of Europe. Of those inhabiting India and China there is little authentic information; but in these countries certain arts obtained an independent

existence at a very early period. From architectural and other remains, we learn that in America one or more nations had also reached a degree of refinement at a remote period; the ancient history of this part of the world, however, is a blank, and any knowledge respecting it belongs to modern times.

424. Ancient history is in a great degree concentrated on Palestine, Egypt, Assyria, Persia, Greece, and Italy; the progress of affairs leading out of the East towards the West.

425. The history of the peoples inhabiting these and contiguous countries, extending over a period of thousands of years, presents the following facts:—Whether the nation was great or small, it was ruled as a despotism. There was a sovereign whose word was law, and whose power depended on large armies; certain orders of the people possessed peculiar privileges; learning was confined to comparatively few; and the mass of the people was in a slavish, abject condition. The only exceptions to these observations are confined to the ancient Hebrew polity, enjoined in the Mosaic dispensation; and the later polity of certain Greek communities. In these two examples, are found the elements of modern religious and civil freedom.

426. Ancient history further teaches that nations advanced from a rude to a civilised state, as is still observable in modern communities growing out of barbarism.

427. The ruins of great pyramids, temples, and other magnificent edifices, scattered over Egypt, Assyria, Greece, and other countries, shew considerable progress in artistic knowledge—the architectural remains of Greece being of matchless beauty; but this advancement in ancient times was usually associated with a most lamentable degradation among the unprivileged multitude.

428. The civilisation of antiquity, therefore, was essentially a thing of castes or classes. The bulk of the people were very ignorant and degraded; and even the learned, as is still observable in China, were affected with degrading superstitions.

429. On this account ancient learning and civilisation were in a precarious condition. They rested on a narrow basis, and were constantly liable to be overturned.

430. In antagonism to the progress and security of ancient learning and civilisation there was the law of force. This force consisted in vast armies moved about at the pleasure of despotic rulers. The ordinary motive for bringing these armies into active service, was the ambition of conquest.

431. The greater part of ancient history is but a record of acts of military violence and aggression, commonly at variance with justice and humanity. The savage sacking of cities, and putting the whole of their inhabitants to the sword: the slaughter of vast numbers of men in battle: the leading of nations into captivity, and making them slaves: the strong everywhere overpowering the weak: with terrible acts of retaliation and revenge when practicable. Such form the principal materials of ancient history.

432. In the progress of events, the manner in which one conquest follows another is worthy of observation. Certain nations are conquered by the Egyptians: then the Egyptians are conquered by the Persians: the Persians are conquered by the Greeks: the Greeks are conquered by the Romans: and the Romans, after making a great round of conquests, are in their turn conquered, and their proud empire laid in ruins, by their more powerful northern invaders. From first to last, through the history of Egyptians, Ethiopians, Assyrians, Babylonians, Medes, Persians, Greeks, Phœnicians, Carthaginians, Romans, and many subordinate nations, there is one melancholy series of violent outrages and conquests; not a single nation having acquired permanent stability.

433. As a consequence of these sudden and unpitiful conquests, learning, which had an insecure footing, was time after time destroyed, and progressive civilisation arrested or driven back; wherefore, it is only in comparatively recent times that society has attained a fresh knowledge of many arts with which ancient nations were acquainted.

434. The moral to be drawn from all this is—that for a nation to be permanently great or secure, it must be *generally* enlightened; its religious belief must be pure and elevating; its learning must less or more, through education, *pervade the community*; it must act justly

towards neighbours ; and rely on industry instead of rapine for its resources.

435. How modern nations—with their new forms of civilised life ; their intelligent political organisations ; their noble and refined arts, in which that of printing is the most important ; and, most of all, their high religious convictions and rules of life—were evolved from the chaos that followed the dismemberment of the Roman Empire, remains to be narrated in the work immediately succeeding the present.



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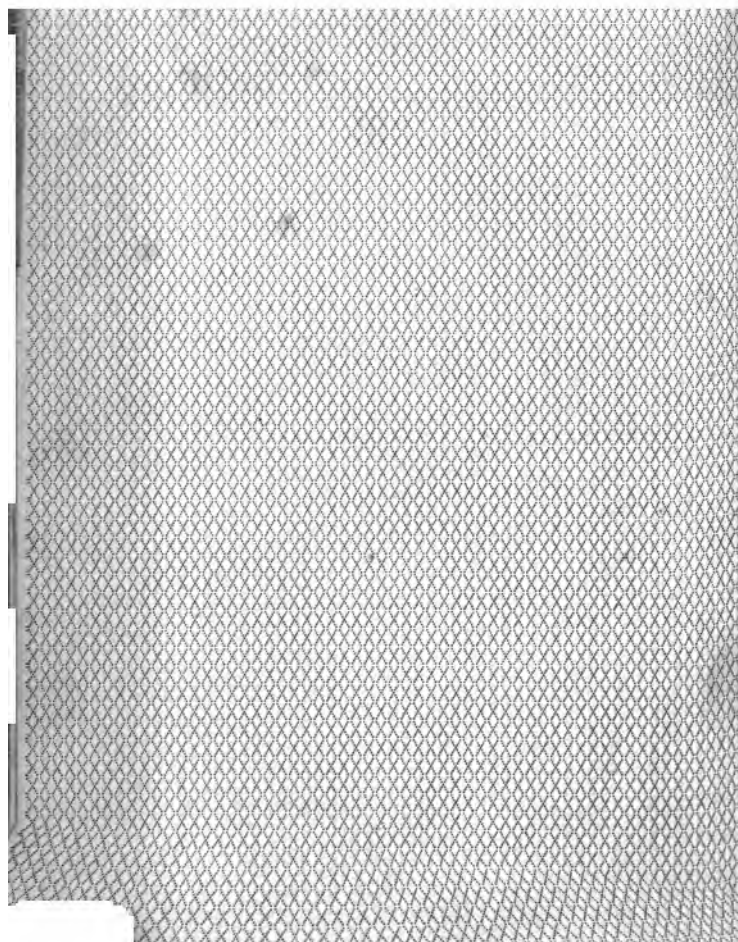
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